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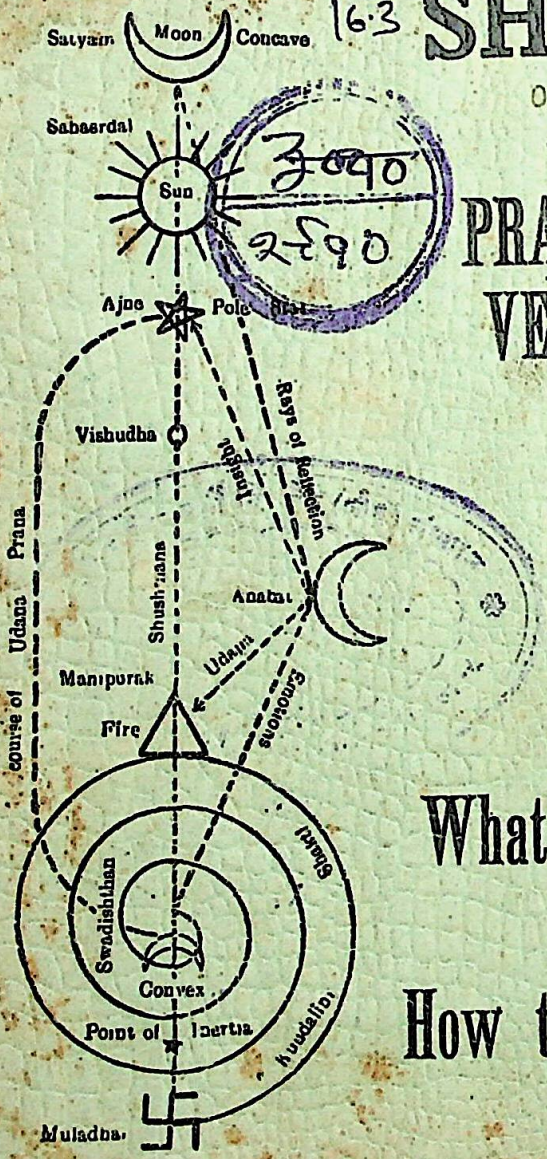
KUNDALINI SHAKTI AND PRACTICAL VEDANTA



What is Cupid and How to Overcome it?

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वर्ग संख्या..... प्राप्ति-संख्या.....

ग्रन्थ-कार्ड

श्री गणेश वर्णी दि० जैन (शोध) संस्थान

ग्रन्थागार

नरिया, वाराणसी-५

ग्रन्थ नाम Kundalini Shakti and Practical Vedanta

लेखक The Will of God Embodied.

लेनेवाले का	देनेकी	लेनेवालेका	लौटानेकी

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SCIENTIFIC RESEARCHES FOR THE AWAKENING OF

KUNDALINI SHAKTI

AND

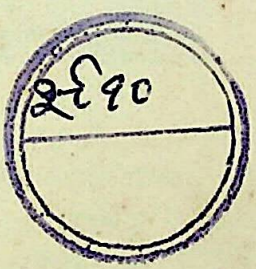
PRACTICAL VEDANTA

WHAT IS CUPID, AND, HOW TO OVERCOME IT, EXPOUNDED AFTER 25 YEARS OF PRACTICAL EXPERIENCE.

VOL. I

BY

THE WILL OF GOD EMBODIED



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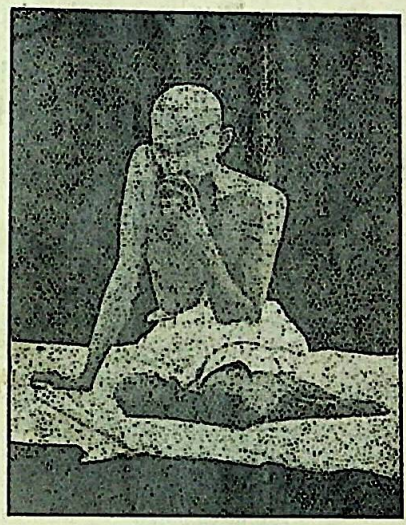

Dedicated to that living monument of Kundalini Shakti; Mahatma, M. K. Gandhi, who exposed before National Congress, in 1919 at Calcutta, "I have conserved my Anger and Lust into Peace and Love."

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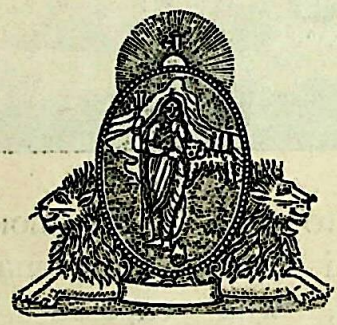
To all devoted to the contemplation of Self,
In Past, Present and Future and Critics,
I make Obeisance humble and place
at their worshipful feet this
feeble exposition of their
profound teachings.



जागा भारत देश हमारा। साया सर पर सबके हमारा॥
सब से प्यारा हिन्द हमारा। आज़ाद रहेगा शेर हमारा॥

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GRATITUDE

Author is laid under a deep debt of Gratitude for his initiation and enlightenment in the practice of BHAKTI and GYAN to Dr. Krishna Swarup, Jaipur; L. Chimman Lal Mukhtar, Farrukhabad; Rev. Ram Chander and L. Raghubar Dayal, Fatehgarh Sat Sang; M. Abdul Ghani Khan; Mainpuri; Bhagat Suraj Bal, Delhi; Pt. Ram, Adhar Misra, Orai; for drinking deep at their Fountain of Heart, the Nectar of Life, Light, Love, and for revelations of the Secrets of Awakening Kundalini Shakti to That Unknown Source in thoughtlessness of Sanyam at the Point of Inertia; invoking furtherance of Spiritual and Material advancement in fulfilment of the above Obligation.

WILL OF GOD, EMBODIED,
Khushi Ram, Kaya-isthit

जिन्हें ढूँढ़ा था मैंने आसमानों में ज़मीनों में।
वह निकले मेरे ज़ुल्मत ख़ानये दिल के मकीनों में॥
मैं तारीकी हूँ लेकिन मुझ में पोशीदा वह गौहर है।
चमक जिसकी अयाँ है ये फ़लक तेरे नगीनों में॥
किसी ऐसे शरर से फूँक अपने ख़रमने दिल को।
कि ख़ुरशेदे मुनव्वर भी हो तेरे ख़ोशा चीनों में॥

उठ जाग मुसाफ़िर भोर भयो, अब रैन कहाँ जो सोवत है॥
हर रात के पिछले घण्टों में, कुछ दौलत लुटती होती है।
जो जागत है सो पावत है, जो सोवत है सो खोवत है॥
टुक नींद से अँखियाँ खोल ज़रा, और अपने हरी से ध्यान लगा।
ये भगतन की है रीति नहीं, क्यों ब्रह्म महूरत खोवत है॥

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साक़ी ने कर्म करके खोला दरे मैख़ाना ।
रिन्दाने जहाँ दौड़ो भर भर पियो पैमाना ॥
देता है सदा घर घर यह इश्क़ का मतवाला ।
ऐ दिल वालो, ज़रा सुन लो आवाज़े फ़क़ीराना ॥
पीना जो चाहते हो गर जाम मये बहदत ।
पहले तो मये इश्क़ का पी लेना पैमाना ॥
मसजिद में जो साक़ी ने कौसर का मज़ा छेड़ा ।
रिन्दों ने वहीं अपना मैख़ाना बना डाला ॥
मेरा साज़े दिल छेड़ कर अपने दिल से ।
मुझे नग़मये हक़ का शैदा बना डाला ॥
हर वक्त तसव्वुर है उस भोली-सी सूरत का ।
मसजिद में भी छोटा-सा बुतखाना बना डाला ॥

भाव का भूखा हूँ मैं और भाव ही इक सार है ।
भाव से मुझको भजे तो भव से बेड़ा पार है ॥
अन्न धन और वस्त्र भूषण कुछ न मुझको चाहिये ।
आप हो जावे मेरा बस यह उचित सत्कार है ॥
भाव बिन सब कुछ भी दे डाले तो मैं लेता नहीं ।
भाव सहित इक फूल भी दे तो मुझे स्वीकार है ॥
भाव बिन सूनी पुकारें मैं कभी सुनता नहीं ।
भाव युक्त इक टेर ही करती मुझे लाचार है ॥
भाव जो मुझ ही में रखकर लेते हैं मेरी शरण ।
उनके और मेरे हृदय का एक रहता तार है ॥
भाव जिस जन में नहीं उसकी मुझे चिन्ता नहीं ।
भाव वाले भक्त का भरपूर मुझ पर भार है ॥
बाँध लेते हैं मुझे यों भक्त दृढ़ जञ्जीर में ।
इसलिये इस भूमि पर होता मेरा अवतार है ॥

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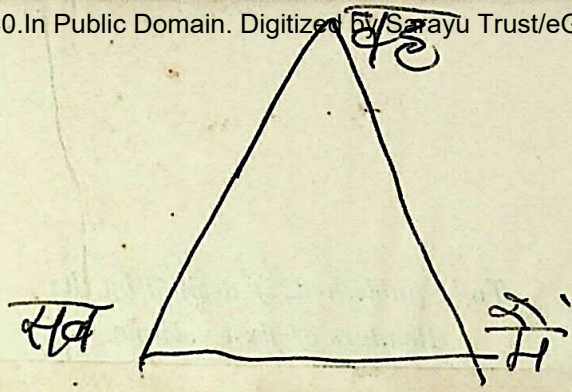

WHEN AHANKAR SLEEPS, KUNDALINI AWAKENS.

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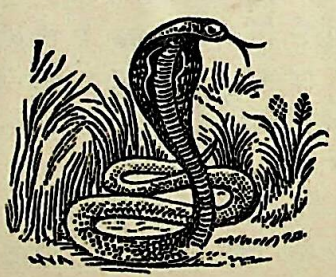

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Presentation

I launch this boat (book) in the ocean of thinking world with Spiritual guide (Guru) at the helm, holding the compass of Practical wisdom and the earnest mind with confidence in Him is driving the Engine whose Motor-power is Kundalini Shakti and Faith is the Captain who is watching the sea and gazing the horizon with longing eyes and prays, 'O Self-Revelant One, reveal Thyself,' to the deserving Ones.

न अक़्ल ऐसी न होश वैसा न काम अपना सखुनवरी का।
राम दस्ते क़ुदरत से लिख रहा है ख़ुशी तुम्हारी मजाल क्या है॥

Your Own Self
Khushi Ram, Kaya-isthit
Practitioner, (Kundalini Shakti)
Will of God embodied
as Coiled-up-power.

7th Sept., 1939.
Kurauli
Mainpuri, U.P.

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PRACTICAL VEDANTA

IS

AN EXPOSITION OF *GAYATRI MANTRA*

ओ३म् । भूर्भुवः स्वः ।

तत्सवितुर्व्वरेण्यं भर्गो देवस्य धीमहि ।

धियो योनः प्रचादयात् ॥

Through three aspects of *Shakti, Bhakti & Gyan.*

आत्म-समर्पण

जैसो तुम समझो अति नीको ।
तैसो याहि करो निज जियको ॥
सोई चित चिन्तन करे,
वाक् कहे नित सोय ।
काया कर्म सोई करे,
जो तव अति प्रिय होय ॥

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Wanted

Reformers : Not of others, but of themselves.

Qualification : Who have won no University distinctions, but victory over the Local Self.

Age : Youth of Divine-Joy.

Salary : God-Head.

Apply sharp : With no begging solicitations but commanding decisions.

To

The Director of Universe,
'Your own self'
Soami Ram Tirath
(So-am-I, Ram–Truth.)

The way of the Lord is for Heroes,
It is not meant for shrinkers ;
The heroic souls who live to die,
Attain Lord, shedding all thoughts of I.

कामी क्रोधी लालची इनसे भक्ति न होय।
भक्ति करे कोई सूरमा कभी न निष्फल होय ॥

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SOLEMN DECLARATION

Besides, generous Donations from the lovers of Spiritual advancement, three-fourth profit of each publication will be utilized for the maintenance of Shakti-Ashram & Science Laboratory.

Author.

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❀ विज्ञापन ❀

"न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम"

१. सुनो जाते हक़ नहीं दीदनी जो तुम्हें पकड़ के दिखायँ हम
न वह शै है कोई शुनीदनी कि तुम आओ और सुनायँ हम
न सुराग़ उस का न कुछ निशाँ कि पता किसी से लगायँ हम
कहें सबसे क्यों न खुला खुली हमें ग़रज़ क्या जो छुपायँ हम
न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम

२. न वह ख़ाक है न वह आग है न हवा और न आब है
न वह जागने की मिसाल है न वसाने आलमे ख़्वाब ही है
नहीं बेख़ुदी से ग़रज़ उसे न मये ख़ुदी से ख़राब है
न नमूद उसका है वाक़ई न वह मिसाले मोजे सुराब है
न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम

३. सुनो मेरी वह ग़लती पै हैं कि जो कह रहे हैं ख़ुदा है वह
यह ग़लत है और भी दोस्तो कि हम और तुम से जुदा है वह
न वह दहरियों का है मादा न दलील अहले ख़ुदा है वह
मेरे दिल पै नक़्शे नगीन जूँ बस इस तरह पै ख़ुदा है वह
न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम

४. कहो शेख़ से कि वह, काबे में न तो तब मिला न वह अब मिला
कहो ब्रह्मनों से कि मन्दरों में न मिलेगा उसका कुछ पता
कहो ध्यानियों से कि ध्यान में न वह तब मिला न वह अब मिला
कहो जोगियों से कि जोग सब है नज़र में मेरी ढकोसला
न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम

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५. न तो उसके सूरतो शक़्ल है कि रहे किसी के वह ध्यान में
न वह शै है कोई भी ख़ारजी कि जो लायँ खींच के ज्ञान में
न लतीफ जिसम कसीफ वह जो रहे ज़मानो मकान में
इधर आओ मेरे दोस्तो कहूँ बात रमज़ की कान में
'न अदम है वह न वजूद है कोई चीज़ हो तो बतायँ हम'

गुले नो बहारे अज़ल है तू, किसी मारफ़त के चमन में जा
न दिखा के बाग़ में रंग बू, दोरे खिज़ाँ के दहन में जा
तेरी जा है सब से बुलन्दतर, तेरी पस्तियों पै है क्यों नज़र
तेरे घर का नक़्शा है अर्श पर, तू सफ़र से लौट वतन को जा

करते करते मिट गया नामो निशाँ तदबीर को
वाह क्या तदबीर थी देखा तेरी तक़दीर को
गर समझ सकते नहीं तुम वेदों की तहरीर को
तो देख लो पढ़कर 'अनलहक़' अनुभवी तफसीर को (सोहम)
बोलता हर दम 'अनलहक़' दम मेरा बावर करो
पूजता हूँ मैं मुसलमाँ बोलती तसवीर को
है नहीं नामो निशाँ उनका तो अपना मिट गया
अब मिला लो फ़र्क क्या है दोनों की तसवीर को
फुक्र की शाही किसी बिरले को होती है नसीब
सब के सर पर सायये बाले हुमा होता नहीं

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Introduction

The most essential thing in the training of human mind is to realize the secret of his own Existence, without which the broadest acquaintance with the laws of Nature, Science and Chemistry and Historical events is of no avail. Without the knowledge of 'Self' the longest and most intellectually powerful life and the founding of a big Empire, end in smoke. At this time, when the world is fast changing from Materialism to Spiritualism, the need for the publication of a book, which will reconcile the sciences of the West with the philosophy of the East and rouse dormant Faith-in-himself in the heart of Man to bear rich harvest of Universal love through unselfish service, will not be out of season and unnecessary.

Apparently, I may be said to be its author, but, I do not take the credit, as I sincerely feel it to be the work of Almighty Providence, who is the inspirer in every heart. I have been persuaded, rather goaded from within, by some unknown agency, to write down my experiences as they gleaned from time to time during the last twenty-five years. When I used to dive deep in the ocean of thoughtlessness, by way of *Sanjyam* concentration, in search after Truth and was lost in the vision and the reminiscence of what I saw, has been jotted down the very next moment, hoping that I and others might be benefitted thereby, if they have an earnest longing to under-

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stand, feel and realize *that Atman* and the great Mystery that surrounds existence. I have preserved the original sense and corroborated the principles and process of awakening *Kundalini Shakti* with illustrations culled from the lives of Ram, Krishna, Mahadev, Mohammad and Christ and incorporated the Truth with material form by the use of Similes and Metaphors adapted from the scientific discoveries of the present age, to suit every taste and calibre for translating them into practice.

The study of Metaphysics is gymnastics for the intellect as Psychology is for the mind, but *Vedanta*, Truth, is food for the soul and becomes ours when it is digested and assimilated by the mind, *Antah-Karan*, then Self-realization dawns upon the Self of man. *Sanjyam* concentration is a universal-key with the aid of which all the locked-up doors (centres) of *Gyan*, *Bhakti* and *Shakti*, Wisdom, Devotion and Power might be thrown open to enable its possessor to enter his own Self at *Swadhishthan* centre to discover the secret treasure of Infinite Energy of past impressions lying dormant as coiled up energy of *Kundalini Shakti* and to awaken it as Executive Will-power to supplement the objective expression of the Will of God for the uplift of humanity.

Here is a bold attempt to make clean breast of all secrets of the prison-house (heart) to open the Secrets of Spiritual science and art in Practical *Vedanta*, which have remained hidden so long in the heart of ancient Sages.

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न हो गुंग क्योंकर जबाँ वाक़िफ़ों की ।
के है राज़े दिलबर छुपाने के क़ाबिल ॥

مرا دردیست اندردل اگر گویم زباں سوزد -
وگردم برکشم ترسم کہ مغز استخواں سوزد -

Here is an attempt to reconcile the numerous theories of science to philosophy which have hitherto been regarded as irreconcilable. Its perusal will be interesting to those who are acquainted with elementary principles of Metaphysics and Philosophy together with the present day achievements of Science and whose souls are panting hard for Rest (peace) and a breath of the air of Freedom (salvation). I do not pretend to be learned in any sense, so the critic will be wasting his breath, if he merely criticises its literary merits, style; but thought stimulating criticism is always welcome.

The method of studying the secrets of *Yoga* disclosed here, is to follow the chain of similes in contemplative mood and not to slip over them, and it would be better not to read than to read in a hurry. Serious confusion of thought is apt to arise, unless the standpoint of *Vedanta* and other schools of philosophy are constantly kept in mind. The change from one stand-point to the other is sometimes, so abrupt and without warning, that nothing but Reader's natural intelligence can come to his help. Though attempt has been made to avoid it, yet this warning is deemed necessary to put the reader on his guard.

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Some guidance from unknown source has opened some of the secrets of *Kundalini Shakti*, hidden, latent and slumbering in *Swadhisthan* centre, but its awakening largely depends upon the grace of Divinity, on the complete surrender of Self, rather than upon personal efforts. The ultimate result is in the hands of the Almighty, who is the wielder of power and knows best on whom to bestow His blessings and devolve His power, though not without a just cause, to the deserving ones, therefore, all of us should aspire to attain it, in humble spirit.

I have implicit faith in the potentiality of this *Shakti* and the possibility of its awakening by any Patriotic soul for the service of Motherland and the good of humanity, in Selfless Spirit, to bring about peace among the greedy Nations of the world, bent upon shedding each other's blood, for self-aggrandizement, by spreading His-gospel of Truth and Non-violence. Each vigilant soul, through Insight, with moderation in life, will be able to tingle, the life-spring at *Swadhisthan* and awaken dormant and latent impressions of *Kundalini Shakti*, at the point of Inertia, with the help of *Udana Prana* and move it upwards through *Shushumna Nadi* in Vertebra to reappear as Executive Will-power in *Sahasradal Kanwal*, at the disposal of awakened Self at *Ajne* to carry out God's command according to the needs of Time and Place for upholding the cause of Righteousness. It is not easy without Self-surrender to invoke God's blessings to recast past impressions of *Kundalini* as Executive Will-power, but the

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delay should not dismay any one. The progress (however little it may be) achieved day by day should fill him with hope and courage rather than with despair. Though one may be striving, without apparent success, every moment of his life, to reach the goal, but he should rest assure in the Goodness of Providence to reveal Himself.

तुम और नहीं हम और नहीं

दरिया से हुबाब की है यह सदा, तुम और नहीं हम और नहीं।
मुझको न समझ अपने से जुदा, तुम और नहीं हम और नहीं॥
जब ग़ुंचा चमन में सुबह को खिला, झट कानमें गुल के यों कहने लगा।
हाँ आज यह उक़्दा है हम पै खुला, तुम और नहीं हम और नहीं॥
आईना मुक़ाबिल रुख जो रखा, झट बोल उठा यों अक्स उसका।
क्यों देख के हैराँ यार हुआ, तुम और नहीं हम और नहीं॥
दाने ने भला ख़िरमन से कहा, चुप रह इसजा नहीं चूँ नोचरा।
बहदत की झलक कसरत में दिखा, तुम और नहीं हम और नहीं॥
नासूत में आके यही देखा, है मेरी ही ज़ात से नशवोनमा।
जैसे पम्वह से तार को हो रिश्ता, तुम और नहीं हम और नहीं॥
तू क्यों समझा मुझे ग़ैर बता, अपना रुख़े ज़ेबा न हमसे न छुपा।
चिक पर्दा उठा टुक सामने आ, तुम और नहीं हम और नहीं॥

——:o:——

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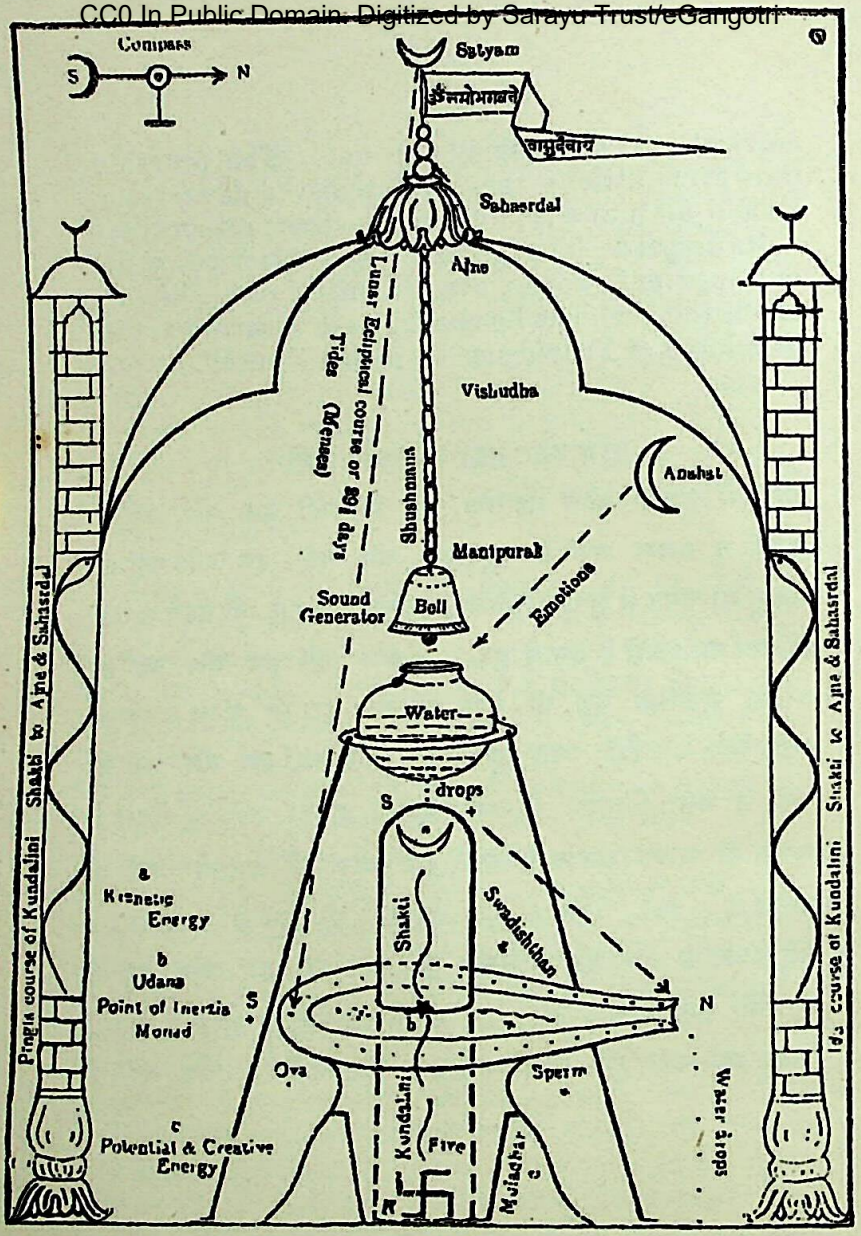

Awakening of Kundalini Shakti in Human constitution by Meditation

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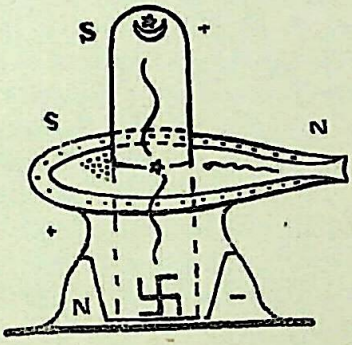
ॐ

श्री गणेशायनमः



ॐ नमो भगवते वासुदेवायः

सोरठा—जेहि सुमिरत सिध होय, श्री नायक करिवर बदन ।
करौ अनुग्रह सोय, मुलाधार शुभगुण-सदन ॥

सोरठा—मूक होहिं बाचाल, पंगु चढ़ै गिरिवर गहन ।
जासु कृपा सु दयाल, द्रवौ सकल त्रिय ताप हरन ॥

दोहा—नील वरन घनश्याम, तरुणी विशाल लक्ष्मी रमन ।
बसो मम सवाधिष्ठान, सदा क्षीर सागर शयन ॥

सोरठा—कुन्द इन्दु समदेह, उमा-रमण इन्द्री दमन ।
जाहि दीन पर नेह, करो मेल, मर्दन-मयन ॥

सोरठा—वन्दौं गुरुमुखंकज, कृष्ण स्वरूप नर रूप हरि ।
काम क्रोध तम ग्रंथ, जासु वचन रविकर निकरि ॥

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DUTY OF SELF-REALIZATION

We build our future thought by thought,
For good or bad and know it not,
Thought is another name for Fate,
Choose, then, Thy destiny and wait;
Be calm, stead-fast and sincere,
Mind is the Master of its sphere;
Fear is the only foe to fear,
Then, let God in thee rise and say
To adverse circumstances, 'Obey,'
And, thy dear wish shall have its way.

—*Soami Ram Tirath.*

जो दिल से मेरा नाम गाता रहेगा।
तो मुझको भी हाँ याद आता रहेगा॥
नहीं पूरे होने को दुनिया के झगड़े।
तू कब तक यहाँ दिल लगाता रहेगा॥
यह है नाम की बूटी ऐसी मुजर्रिब।
जो तू ध्यान से इसको खाता रहेगा॥
तो माया का मन का और बुद्धी के बल का।
मेरी जान सब रोग जाता रहेगा॥
यह मुमकिन नहीं तुझको मैं भूल जाऊँ।
जो चित में मेरा ध्यान करता रहेगा॥

The chief duty of man is to liberate Self from the meshes of body, mind and intellect (*illusion*) and the realization of 'liberated Self,' *i.e.*, 'Insight,' to be one with the Self of All, and to conserve crea-

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tive energy in man into Executive Will-Power of *Kundalini Shakti* for the service of humanity.

Jiva-consciousness is a sliding scale which identifies itself with that organ which it animates at that time and passes on to another, without being held in bondage by the organs which are strung like beads on the link of Insight Super-consciousness, the back-ground of their existence and is apart from it. The consciousness has to become the very thing it is seeking after, by realizing itself to be Insight, above the considerations of physical, mental and intellectual bodies of man with which it has identified itself. On the surrender of False-Self, the Insight harmonises *Gyan*, *Bhakti* and *Shakti* by permeating Intellect, Mind and Prana at *Ajne*, *Anahat* and *Swadhishthan* centres respectively and standing apart as Practical wisdom, discharges the duties in accordance with the plan of Nature, *Chanchal Brahm* and lets Real Self, *Nishchal Brahm* rise in Insight to supervise the whole existence as Independent Witness of them all. There spreads out before Insight the grand and beautiful panorama of *Satyam*, *Shivam*, *Sundaram* (God the Good, God the Great and God the Beautiful) in the form of playful ripples, waves, whirl-pools and eddies of this world, caused by the breeze of primal-desire in the Ocean of Reality, '*Adduatam*', one without a second एको ब्रह्मद्वितियोनास्ति

Under the influence of 'Crescent of consciousness' on the top of head, the working impressions (*Kiryaman Sanskaras*) at *Swadhisthan* centre bring about the ebb and flow of happiness and

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sorrow, like the tides. *Prarabdha*, predestination, evolves the desired dormant impressions in *Swadhisthan* which evaporate by the smouldering fire of *Prana Shakti* at *Muladhar* and condense by cool thinking in the atmosphere of calm mind and rain down on heart as sentiments of love and flow out as the stream of limpid thoughts. Insight supplemented by the strong heat of spiritual energy awakens latent impressions (*Sanchit*) in *Swadhisthan* and conserves them in cosmic fire fanned by '*Soham*' into creative energy at *Muladhar* to be transported to *Sahasradal* as the Executive Will-power of *Kundalini Shakti*. Insight having changed the angle of vision transforms all the multifarious activities of this phenomenal world into *Sachchidanand Swarup*, *Chanchal Brahm* and the Reality Beyond, *Nirgun Brahm* looks with entire satisfaction and joy, the phenomena of this vast universe as Self expression and says that this phenomenal world of *Sat*, *Raj* and *Tam* is nothing but *Sat*, *Chit* and *Anand* of my *Sagun Chanchal Swarup*.

हम तो हम हैं, और यह सब सच्चिदानन्द स्वरूप हम ही तो हैं

Unlimited Reality is pervading throughout Universe and is also beyond it. One who has never tasted unmixed sweet, can never detect its presence with other things. Unless God is realized beyond manifestations, He can never be recognised through His manifestations. The Law is that 'Like comes to the like.' Therefore, in order to see the Absolute Beyond universe one must be above body consciousness through In-

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sight. The Insight comes out and stands apart from five-fold body as consciousness withdrawn, *'Asang Drishti,'* and turns its back upon physical universe and stands face to face with That who is beyond *Chanchal*, Changeful manifestation. The position taken up by Insight between two aspects is called *Sandhya* and develops into *Samadhi*. Insight surveys at a glance, the whole of physical, mental and intellectual planes on one side and beyond it on the other side, That Changeless *Nishchal Brahm*, Reality who is animating, pervading and prompting the whole Solar system, and is separate from its manifestations. The constant remembrance of this state of abstraction by Insight with the denial of body consciousness and the assertion of God-consciousness, constitute *Sahaj Samadhi*.

चाक़िफ़े राज़े हक़ है तू, देख तू जिस्मों जाँ अलग
उसकी नज़र से देख ले जिस्म और जाँ अलग अलग
जिस्मो जाँ में देख ले तू ही अकेला राम है
यहाँ दूसरा कोई नहीं जो फिर बिछावे दाम है

बराये नाम भी अपना न कुछ बाक़ी निशाँ रखना।
न तन रखना, न दिल रखना, न जी रखना, न जाँ रखना॥
बहुत मज़बूत घर है, आक़बत का दारे दुनिया से।
उठा लेना यहाँ से अपनी दौलत और वहाँ रखना॥
किसी घर में न घर कर बैठना इस दारे फ़ानी में।
ठिकाना बेठिकाना और मकाँ बर ला मकाँ रखना॥

तलाशे यार बेजा है यह फ़िक्रे वस्ल लाहासिल
उसे मिलते हो तुम स्वामी जो ढूंढ़े बेनिशाँ होकर

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The consciousness is a sliding scale which identifies now with Reality and now with the flesh of body, life above life, in infinite degrees. But Insight is not a flux of moods, and it partakes of the attributes of That Changeless One, *Nishchal Brahm* and pervades all sensations, sentiments, states of mind and activities of the body. The sentiment which springs the act determines the dignity of any deed whether it is performed with body consciousness (*Deh-buddhi*) or God-consciousness (*Atam-buddhi*). The greatness of man depends upon this abstraction of Insight and not upon exertions. Even allowing most to the Will of man, there is nothing in which more or less vital force is not supplied from Beyond. All originates from God and nothing belongs to us. Even this writing comes by the grace of God.

Next comes the flight of this alone to That alone, Absolute Beyond. The Insight having crossed the Ocean of Mystery is flying towards the unknown Reality Beyond and is lost in the vision of *Ad-duatam*, so as to become one with Him. But, it depends upon His sweet-will, whether He keeps alive or merges the Agent-idea, Ego, for doing His work. This Insight becomes the sight of God, which is pure and unmixed at all times and at the same time pervades throughout *Chanchal* manifestations in disguise.

हमीं बन्दे ख़ुदा के हैं हमीं घर के ख़ुदा ठहरे।
कभी इस घर में आ निकले कभी उस घर में जा ठहरे॥

گاہ نیاز ایمان من گہ بے نیازی شان من
این هردوزیبد برمنم هم بنده و مولا ستم

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TRIPLE MANIFESTATION OF PRAJYA-CONSCIOUSNESS.

1	Head, Intellect	Heart, Love	Genital, Progeny *Swadhisthan*
2	Imagination	Inclination	Sex classification
3	Fore-head, *Aine*	Heart, *Anahat*	Anus, *Muladhar*
4	Volition, Reasonings	Devotion, Feelings	Carnal desire, Passions
5	*Sattvaguna*	*Rajuguna*	*Tamuguna*
6	Waking, *Jaggrat*	Sleep, *Swapn*	Deep Sleep, *Shushapti*
7	Life of Understanding	Life of Soul	Life of Energy, *Monad*
8	*Gyana Yoga*	*Bhakti Yoga*	*Shakti Yoga*
9	*Ad-duait Vedanta*	*Bashishta Ad-duait*	*Duit, Kundalini–Shakti & Shiva, Swadhisthan & Muladhar*
10	Subjective	Objective	Productive
11	Concentration	Purification	Continence
12	Light, Intelligence	Sound, *Anhad*	Heat, Cosmic fire, Radiation
13	Crescent, Calmness	Sun, Intution	Star, Point of Inertia between Potential & Kienetic Energy
14	Observer's eye	Virtual image	Astral image, Invisible forms *Chitra Gupta*
15	*Asang Dirishti*, Insight	*Parchhain*, Reflection	*Jhain*, Shadow, *Loh-i-Mahfuz*
16	Will-power	Mental power	Creative power
17	*Parnav Bind*, Pole star	Reflection of Reality in the lake of mind, Ego	*Hiranyagarbha*, Repositary of latent impressions
18	*Sat*, Exsitence	*Chit*, Knowledge	*Anand*, Bliss

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REFLECTION

Vedanta holds that, 'Each soul is Potentialy Divine'. The divine law, Nature, has been helping inorganic matter to evolve animal life and to manifest the Divine-within by unfolding inherent sub-consciousness through numberless stages of evolution, from Protoplasm to human being. *Atman* (soul) like water keeps its surface level, on removing barriers of *Maya* (name and form), which obstruct evolution. *Atman* permeats and pervades all lower and higher stages of life according to their evolution, until it assumed human form as Lord of creation. The Divine law must have further extended its helping hand to manifest the Divinity within, but human intellect brought about his fall by ascribing the task of Divine to Ego (*Ahankar*). Because, at this stage of evolution, there appeared virtual image of Divine in the transparent lake of his mind. *Ahankar* identified himself and fel in love with it and said, 'Here, I am'. The intelect thought that there must be some higher Being separate from himself, who has created this vast universe. This idea of Separateness, Extrinsic illusion, *Dui* दुई produced fear of that Being, and in order to relieve himself of this fear and to enjoy His nearness worshipped Him and wanted to see some unknown and separate Personal God after his own image or imagination. Owing to Intrinsic illusion, *Khudi* खुदी *Ahankar* ascribed Immortality, the attribute of Real Self, to his

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image in the water of mind, Ego, False-self and to the vessel containing it, the mortal-frame, with body consciousness (*Deh-buddhi*).

Under the influence of double illusion of Maya, human common sense gave him wrong lead and with an anxious heart, he explored the whole physical, mental and intellectual planes in search of that Beloved One. But, the more he ran after it, the further it receded from his view. In due course of nature, human common sense evolved Reason which discriminated between right and wrong and acts as offensive and defensive by passing judgement after comparison, but it proved insufficient to exorcise the double illusion of *Maya*. The researches of Reason were far and wide and established a systematic science after studying various schools of thought, converging to the focal point of Practical wisdom—*Vedanta*, whose chief purpose is to destroy none but to fulfil all. Vedanta declared, 'Thou art that, तत्त्वमसी' with the roar of Lion which reverberated throughout the world and silenced vain professions of various schools of thought and their debates, discussions, controversies ended in smoke, because they failed to satisfy the cravings of human heart for permanent Happiness.

गीदड़ों की तरह अहले फ़िल्सफ़ः का शोर था।
आके गर्जा शेर जब वेदान्त का, चुप हो गये॥

जो अर्श से है फ़र्श तलक वह इसी में है—देख आँख खोल कर
क्या क्या नहीं है इस में सब कुछ इसी में है—पर तू है बेख़बर
दिल अपना पहले जंगे कदूरत से साफ़कर—मानिन्दे आईना

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फिर तू बग़ौर देख इसी आरसी में है—क्या हुस्न जलवागर पैदा निगाह कर कि तजल्लिये हुस्ने यार—हरजा है आशकार शौले से तूर के नहीं कम रोशनी में है—हर संग का शरर क्यों काबओ कनिशत में सरमाता है तू—सरगर्म जुस्तजू तू जिसको ढूँढ़ता है, छुपा वह तुझी में है—पर चाहिये नजर ऐ ख़ुद परस्त पूछता क्या है ख़ुदा की राह—वह है बहुत क़रीब गुम करदह राह आप तू अपनी ख़ुदी में है—इससे है दूरतर सौ दाग़ सोज़े इश्क़ खा बल्कि सौ हज़ार—हर दाग़ दिल पै तू लज़्ज़त तुझे नसीब अगर आशक़ी में है—ऐ सोख़ता जिगर अफ़शाये राज़ इश्क़ न कर कह के जी की बात-परदा ही ख़ूब है जी ही में अपने रहने दे जो कुछ कि जी में है-बस ख़ामोश ऐ ज़फर

ख़ुशी आपको ढूँढ़, मत ढूँढ़ उसको
जिसे ढूँढ़ता है, छुपा है तुझी में

When hopeless dejection prevailed everywhere Practical Vedanta or wisdom came forward to demonstrate its Truth (*Siddhant*) in the light of present-day sciences. On reaching banks of the lake of mind, he surveyed the whole situation minutely. The Self of Man was pointed out, shining in full glory, in the bottom of fathomless lake of mind, but he observed that the surrounding beautiful scenery and multitude who assembled to catch hold of their Self, also reflected in the water of mind. No body has ever doubted the truth of its existence, because, it is commonly believed, that it is not caused by any thing and is not the reflection of any object known or unknown.

The worldly wise seekers after truth (*Zahid*)

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dared not hazard their life by taking a plunge in the unfathomable lake of mind for fear of imminent death. Those who ventured were disheartened by repeated failures and others who dived deep were lost in it and brought back no tidings whatsoever (*Majzub*) or observed dumb silence (*Salik-Majzub*).

जिन ढूँढ़ा तिन पाँइयाँ गहरे पानी पैठ
हौं बोरा डूबन डरा रहा किनारे बैठ
तर रहे जब तक जुबाँ मुँह में तेरा चरचा करूँ
आँखें जब तक वा रहें तेरा ही मुँह देखा करूँ
उम्र आखिर हो गई मिलता नहीं दिल का पता
या .खुदा ! इस खोये हुये को कब तलक ढूँढ़ा करूँ
न हो गुँग क्यों कर .जुबाँ वाक़िफ़ों की
कि है राज़े दिलबर छुपाने के क़ाबिल
महवे सिफ़ात हैं सब पहुँचें हैं ज़ात को कब
जो मेरा राज़ जाने वह राज़दाँ नहीं है

بدریاگر منافع بیشمارست - وگر خواهي سلامت برکنارست

But, the man of Practical wisdom (*Salik*) will not accept anything merely on authority, unless he tested its verocity by observations and experiments before making any attempt to achieve it.

(1) Practical wisdom stirred the surface of the water of mind by a harsh word and the 'Object' at the bottom, trembled विक्षेप with the waves on the surface. He wondered, how, can it be 'Real Object', because, even without shaking the water at the bottom, 'the Object' is trembling. When the water was at rest again, 'the Object'

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ceased trembling, questioning his belief about the nature of soul.

(2) Therefore, he shook the water about the 'Object', so that the surface should remain undisturbed but the 'Object' was not shaken this time. He doubted its reality which seemed merely a reflection from without.

(3) Then he found that the 'Object' was visible from every stage. Similar soul image was visible from body, mind, *Prana*, intellect and joy *kcshas*. This identification of soul with everything increased his doubts about its Reality.

(4) He filled several vessels with water and the same 'image' was present in each of them. He said that Reality is unparallel and One without a second, *Ad-duatam*, but, here is a different case having so many parallel existences. When he emptied these vessels there was no 'image' at all. He said, that the presence of the water of mind is the cause of 'image' otherwise it has no reality behind it, as in absent-mindedness, ecstasy and deep sleep state.

(5) Next, he observed that when the water of mind was in condensed form of ice, sub-conscious state, as in the case of lower animals before its evolution to the form of human mind, there was no 'image' at all and consequently no idea of Egoism—'I am.' When it evaporated in gaseous state of Angels and Devas through austerities, the appropriating, copy-righting soul image was absent there, but it appeared only in the liquid state of human mind and passed for Reality. In

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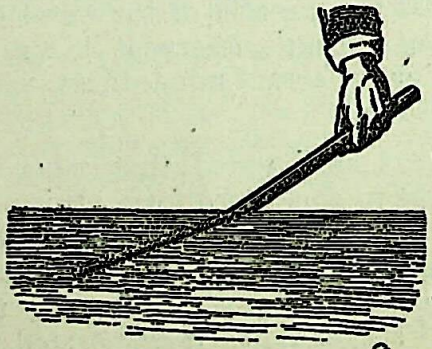
Man alone it is possible to trace back the Reality through its reflection. 'Know Thyself and you will know God.' Because God reveals Himself, only when this 'Self' is realized to be mere illusion.

تجلي هاست حق رادر نقاب ذات انسانی
شهود غیب گر خواهي وجوب اینجاست امکاني
حجاب جلوه هم یکسر هجوم جلوه هست اینجا
نقابے نیست وریا را مگر طوفان عریاني

(6) Had this 'Self' been a reality, it would subsist in deep sleep and *Samadhi* and every diver or thinker would have caught hold of it easily. But, they say, that it is not there where it seems to be, when they dive deep in ecstasy to reach the local 'self.'

(7) Just as a ray of light travelling one medium, traverses through another medium and



gets diffused into seven colours, as in Prism or as a stick dipped in water looks slanting; so his Self' presents various aspects through *Raju*, *Tamu* and *Sattava prakirtis*, moods of mental

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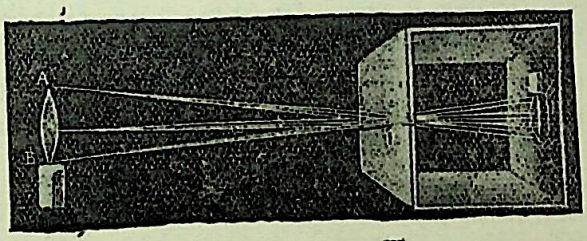
prism, it looks distarted as in intoxica- tion, fits, sleep, madness, grief, anger, lust, greed, attachment and pride (मानसिक मल), therefore, it must be due to something allied to them. It strengthened his doubts about its Reality.

(8) Next he said, 'Perhaps, reality or spirit of God may be brooding over the surface of water and its reflection may be appearing in the bottom of the lake.' So he experimented it upon a mirror by placing his finger upon its surface and it reflected as deep as the bulk of the mirror ; but the reflected soul-image looked far beyond the depth of the lake of mind, nay, it was fathomless, Infinity. He arrived at this conclusion that it must be the reflection of something Beyond.

(9) Just at this time, a sweeping cloud (आवर्तन) passed over the lake and the 'Object' disappeared for a while justifying his previous doubts, as in deep sleep, *Samadhi* and somnambulism, the agent-idea is totally absent.

(10) When the rays of Self-effulgent light of *Atman* pass through the lens of *Maya* or Egoism



they converge so as to cross each other at a point and are reflected topsy-turvy on the screen of

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mind. He observed that the reflected image, 'Object' though exposing all the features of 'Subject' is but a Negative. This Negative image is inverted up-side down and right side is changed into left. The real, 'Subject' is Conscious, Immortal, Self-existent, Omnipresent, Omnipotent, but through the lens of *Maya* its reflected 'Object' has inverted consciousness (*Jarh*) mortal, no Permanent existence, *Satyta* changing, limited in place, and has no *Anand* of its own—a mere delusion of senses. The Real Self is Self-existent, Self-sufficient, Self-reliant, Self-evident, Truth, Knowledgeand Love. When the mind is pure,calm, serene and fully concentrated, the False-self vacates itselfs to make room for the Real Self to shine in its naked and native glory, shedding happiness all around. Any number of anxieties, misfortunes and adversities will not mar that happiness. If the mind is vacillating and disturbed no amount of so-called pleasures of senses will give him even a glimpse of That Happiness within. In direct proportion to concentration and vacillation of mind, the soul of human being is either happy or sorrowful and a dupe of senses, therefore, it is only a reflection of *Par-Brahm*, Absolute Beyond.

ऐ नसीमें शौक़ जाके, दे उड़ा वह जुल्फ़ रुख़ से
ऐ सबाये इल्म जाकर, दे हटा वह ख़्वाबे चादर
अरे तुन्द बादे मस्ती, दे मिटा अबर की हस्ती
ऐ नज़र के ज्ञान गोले, यह फ़सील झट गिरा दे

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है तुम्हारा धाम तो राम, ज़रा घर को मुँह तो मोड़ो
कि रहीम राम हो तुम-तुम्ही तो .खुद .खुदा हो

अक्से गुल में रंगे गुल है
लेक जाती बू नहीं

Practical wisdom standing apart by Insight dropped an imaginary perpendicular passing through 2nd virtual image, *Parchhain* at heart in the lake of mind, in order to judge the angle of Reflection and shot an arrow adjusting it at an angle equal to the angle of Reflection and hit the unknown 'Subject.'

و دردں منست و دل من بدست اوست
چوں آینہ بدست منست و من در آینہ

आतम में परमातम दरसे परमातम में झाँईं
झाँईं में परछाईं दरसे तहाँ कबीरा साँईं

बसा है दिल में मेरे वह दिलबर है आइने में .खुद आइनागर !
अजब तहइयुर हुआ यह कैसा कि राम मुझ में मैं राम में हूँ !!
ज़माना आइना राम का है हर एक सूरत से है वह पैदा !
जो चश्म हक़बीं खुली तो देखा कि राम मुझ में मैं राम में हूँ !!

आईना मुक़ाबिले रुख जो रखा झट बोल उठा यों अक्स उसका !
क्यों देख के हैराँ यार हुआ तुम और नहीं हम और नहीं !!

बसा राम मुझ में मैं अब राम में हूँ !
न एक है न दो है सदा वह ही वह है !!

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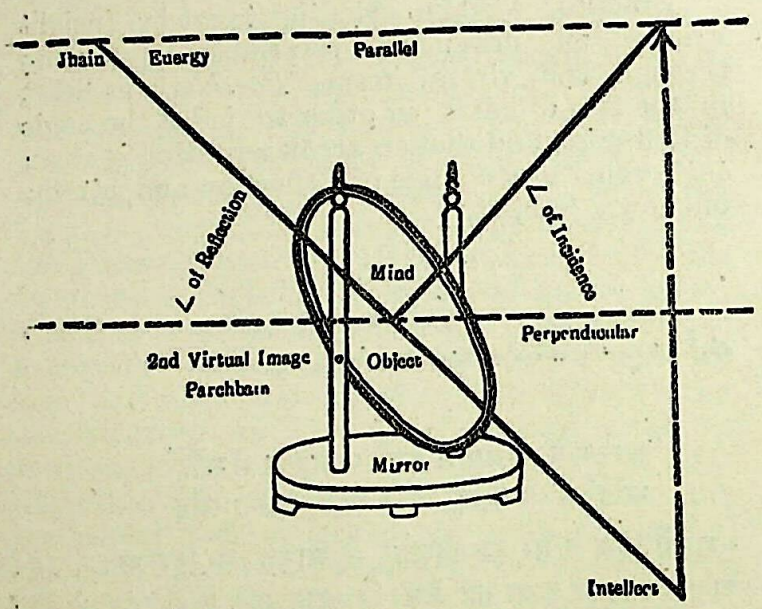
This Geometrical Diagram illustrates the theory of Reflection. The line of Insight forming the base of Isosceles triangle corresponds to human vertebra, and is intersecting an imaginary perpendicular and its parallel line at the centres of Heart *Anahat* and Energy *Muladhar*, ma-



kingthe angle of Reflection, bent of mind; inclination rouse equal degree of creative energy of *Kundalini Shakti*, because, the alternate angles on the line intersecting parallel lines are equal. The awakened creative energy of *Kundalini* by penetrating the point of Inertia, the 10th door, climbs up to *Sahasrdal Kanwal* along *Ida* and *Pingla* nadi or through *Sushumna* will be conserv-

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ed into Executive Will-power, on its consecration at the feet of Lord to exhibit as Faith-in-himself at *Ajne*. By the concentration of mind and abstraction of Insight at *Anahat* (heart), the angle of vision of Intellect at *Ajne* will be moulded corresponding to the degree of bent of mind, Devotion (*Bhakti*). Then by the surrender of Will at the feet of Lord the executive energy of awakened *Kundalini* will be conserved into Faith-in-God at *Muladhar* centre. When the angles of Energy and Intellect are roused equally by Insight along *Udana Prana* as the angles on the base of Isosceles triangle, they meet in the Realization of Self, 'Subject 'beyond *Maya*, who is casting his reflection in the lake of mind at heart 'Object'.

The bent of mind indicated by the virtual image *Parchhain* is reversed in the opposite direction by Insight as the new angle of vision (∠ of Incidence) and the density of worldly attachment (*Privirti*) is conserved into *Bhakti*, Devotion, by the setting in of reaction through Renunciation (*Nivirti*) on laying down of self-interest and self aggrandisement at the feet of Lord. This new angle of vision has the same love for God, which it previously had for worldly things, because the angle of Incidence is equal to the angle of Reflection. Now his out-look on life coincides with or is replaced by the sight of God who becomes its Director henceforward and a mighty process of Reformation sets in and a direct communion as established. On the negation of appropriating agent-idea, False-self, the Insight travels along *Udana Prana*, the line of communion with God

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and devotional bent towards Reality and it being the shortest cut as the prolongation of the angle of Incidence to the vertex of Isosceles triangle, it meets the meeting point of knowledge and power in Infinity, *Sachchidanand*, *Param dham*, Subject, Real Self. Then Absolute Reality will reveal and grace the vacant heart with His-presence, as there can remain no vacuum in the universe, but Lord will assert through Insight and the spark (point) of consciousness will burst forth into Omnipresence.

कबीर जाको खोजते पायो सोई ठौर।
सोई फिरके तू भया जाको कहता और॥

This image of Reality in the heart of man is not direct but secondary Virtual image, *Parchhain* from first Astral image, *Jhain*, at *Muladhar* centre. The concave mirror of Universal mind (*Hiranyagarbha*) coated with *Mahat* (intelligence) s throwing the focus of Impersonal God throughout Ether, Astral-plane as *Jhain*, *Jhalak*, Shadow, Personal God Mahadeva at *Muladhar*. Impersonal God Divinity is reflected again in the lake or mirrorof mind whose back-ground is coated with mercury of Ignorance as *Parchhain*, second reflection, vir tual image, from *Loh-i-mahfuz*, *Chitragupta*, impressions of *Kundalini Shakti* at *Swadhishthan* centre—the convex lense of love or lust, *Maya* through which Personal God is focussed in the recess (vacuum) of heart, as Ego, *Jiva Atman*. Radiations of Personal God at *Muladhar* have evoked smouldering heavenly-fire between *Muladhar* and *Swadhishthan* centres. Insight awakens

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Kundalini Shakti by fanning this fire with the recitations of '*Soham*' *Jap*, 'Thou art That', to rouse *Prana Shakti* for its ascendence to manifest at *Ajne*, and merges Individual in Universal Self by uniting *Muladhar* and *Swadhishthan* at the point of Inertia under the vigilance of Insight.

It is commonly believed that human soul is Real, self-existing and separate from God, but it has been proved to be mere reflection of Divinity and a delusion of senses by identifying itself with body, mind and intellect.

The Practical wisdom having abstracted Insight from three (physical, mental and intellectual) bodies by the concentration of attention (*Surat* सुरत) realized itself to be above bodies and one with Real Self, with the disillusionment of that cherished belief about the nature of Soul by the application of the theory of Reflection. Thus he contradicted the illogical belief on the attainment of Self-knowledge which confirmed the *Shruti* of *Atharwan Veda*, '*Em Atman Brahm*', that this Self-sufficient Insight and not that Reflection is the Self of Man, which is One with Divinity, Purshottam पुरुषोत्तम.

کمال خود شناسي شد دليل قدرت عارف
تو گرايں رمز بشناسي تو نيز اے بخبيرآني

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SHOOTING BY SEEING THE REFLECTION

Inqusitive human nature looked for parallel application of the theory of Reflection by Practical *Vedanta* in the history of the world. This takes us back to Pre-Maha-Bharat days, when India was at its zenith of prosperity, and science and art had attained the climax of progress and people possessed the Practical wisdom, to apply them to the needs of time. In the great *Swayamber* of Dropadi where all the great men of world had assembled and the condition of her marriage was announced as follows :—

'Any one who will shoot the eye of the fish revolving on the pole, by seeing its reflection in the oil of the tank below, will be rewarded with the hand of Dropadi.' All tried in vain, but none could hit the mark. It was feared lest she should remain virgin throughout her life. At this critical moment brave Arjun, the archer of his time, meekly stepped forward with his great bow Gandiv. He concentrated his mind on the eye of reflection of the fish and with his keen Insight dropped a perpendicular through it and exactly judged the angle of Reflection. At the same time, he levelled his unfailing arrow at the eye of the fish and correctly adjusted the angle of the arrow equal to the angle of Reflection, by the inward light, Insight of Practical wisdom. He had the Practical wisdom to surrender his body, will and self-interest with perfect confidence in His judgment for his well-being and

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was gifted with Faith-in-himself with awakened *Kundalini* at his disposal to serve as his Executive Will-power which regards nothing as Impossible. With Self-Reliance, he let the arrow fly and along with it his Executive Will-power from his awakened *Kundalini Shakti* travelled to reach its destination and the point of arrow instantaneously pierced through the eye of the fish to the joy of the whole assembly.

Then Lord Shri Krishna recognised Arjun in disguise and embraced him in commendation of his matchless power. Arjun was universally acknowledged the winner of Dropadi.

With the harmony of Faith-in-himself and Faith-in-God he obeyed Krishna's command to put forth indomitable energy, in the execution of His Mission on the battle-field of Kuru-Chhetksra and success followed him everywhere and secured him well-being in this life and hereafter.

DILEMMA

है कहूँ तो है नहीं, नहीं कहूँ तो है।
है नाहीं के बीच में जो कुछ है सो है॥

The *Vedantic* theory of *Anarvachniya* अनर्वचनीय is nothing but the exposition of a fact. If any one says that human soul is Real—the thing in-itself, he is wrong, because it has been proved to be mere illusion, *Maya* and reflection of Reality.

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If he says that it is false, nothing, he is also wrong, because on realization it turns out to be Reality. Secondly, from the point of *Nirgun*, *Nishchal* Reality, *Ad-duatam*, One without a second, the universe never exists, though *Sagun* universe teeming with *Chanchal Jivas* owe their existence to *Nishchal Brahm* who is the background and basis of their existence. This state of things is inexplicable *Anar-Vachniya*—neither we can say that it is Real, the thing itself, nor we can deny the fact of its Being. It is not even the mixture of the two, but a difference of points of view between Ignorance and Knowledge, life of understanding *(Deh-Buddhi)* and life of soul (*Atam-Buddhi*) which have very little relation to each other, never meet and measure each other, one prevails now, full of anxiety and the other then, indifference and with progress of life, the two discover no greater disposition to reconcile themselves. The double illusion of *Maya* is the cause of Ignorance. The attributes of Real Self, Immortality and Indivisibility are ascribed to the apparent-self and their identification with its reflection, ego is Intrinsic illusion, *Sansarg Adhyas*. Secondly, the joint and several states of mind, consciousness, selfishness, identification, comparison, and understanding result in attachment to body, forgetting the Real Self is Extrinsic illusion, *Sarup Adhyas*. Consciousness is in the habit of identifying itself with every thing it pervades body, mind and intellect and entangles itself in the meshes of Name and Form (*Maya*) so much so that it requires supreme effort (प्रयत्न) to alienate itself

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by abstraction of thoughts into deep serenity and independence as Insight, attending and supervising all functions with indifference, disclosing more and more of its Spiritual nature and attributes of God by living the life of Soul, *Atambuddhi*, for the realization of 'Self', Absolute Reality beyond the Province of *Maya*.

यह जगत हमारी किरनें हैं—फैलीं हर सू मुझ मरकज़ से
क्या शाँ बूक़लमूँ दिखलाते हैं—हिप हिप हुर्रे-हिप हिप हुर्रे
कुल आलम मेरा साया है—हर आन बदलता आया है
जुल्ले क़ामत गिरद घुमाते हैं—हिप हिप हुर्रे-हिप हिप हुर्रे
मैं हस्ती सब अंशिया की हूँ—जान मलायक कुल की हूँ
मुझ बिन बे बूद कहाते हैं—हिप हिप हुर्रे-हिप हिप हुर्रे
संसार तजल्ली है मेरी—सब अन्दर बाहर मैं ही मैं
क्या नक़शे रंग जमाते हैं—हिप हिप हुर्रे-हिप हिप हुर्रे

WHY IS *MAYA*

ना होती गर ख़ुदी हम में तो जो तू था वही हम थे
यह परदा किस लिये डाला है यारब दरमियाँ तूने

The presence of *Maya* is for the manifestation of Divinity. None would have known light but for the existence of darkness. Had there been no such thing as resistance or friction there would have never been the manifestation of Force. Therefore, for the manifestation of Divinity in Man, the appearance of Egoism became necessary. Because the development of spirituality is in direct proportion to the suppression of Egoism and Selfishness. The manifestation of life

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is in its struggle with death and that of health with disease.

Since the beginning of time, the Divine Law has been evolving nature by slow degrees for the manifestation of Divinity and awakened living organism from deep sleep in the mineral and vegetable states to the dreaming state of animal life, until its evolution to the human form as a conscious and rational Being. Though he is wide-awake in body-consciousness, I am this body, mind and intellect, but is fast asleep in the life of soul. He is haunted by the illusion of this reflection in the limpid water of his mind as Ego, and mistook it for his Real Self. His identification with the False-self made him a wretch, inspite of his intelligence and involved him in the labyrinth of Transmigration. Notwithstanding his great powers of head and heart and command over Nature, he failed to find Peace which is attendant on Self Realization. In a fit of despondency he threw himself at the feet of Lord and implored his guidance by sending spiritual guide of Practical Wisdom to his rescue and deliverance who instructed him to concentrate his Attention सुरत at heart and exerted his Executive Will-Power and logical arguments to the best of his ability, to dispel this illusion by lifting the veil of understanding, mind and body, interwoven with the threads of self-conceit and selfishness and opened new vistas of spiritual life by pulling the string of Insight, till he had the glimpse of Happiness beyond like the flash of lightning and awakened inner Real life within him from deep sleep in the repository of *Kundalini Shakti* to climb up along *Ida* and

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Pingla nadi or through *Sushumna* to *Sahasr-dal Kanwal* for carrying out the plan of Nature, *Chanchal Brahm* according to the needs of time and place under the guidance of 'awakened Self' at *Ajne.* 'Arise, awake and stop not, till the Goal is reached.'

बे जानों में हम सोते हैं हैवान में चलते फिरते हैं
इनसान में नींद जगाते हैं, हिप हिप हुर्रे-हिप हिप हुर्रे

SELF SURRENDER

ख़ुदी को छोड़ गर ख़ुदा चाहता है।
न कर किबर गर किबरिया चाहता है॥

Insight, together with this yearning after Peace in the heart of Man is Real Religion. Practical wisdom or *Vedanta* imparted to him the profound teachings of *Adhyatam Yoga* as expounded by Lord Shri Krishna to Arjuna when he refrained from discharging his duties as a soldier (Kshatriya) on the battle-field of Kuru-shetra. Lord Krishna, after a long discourse, spoke plainly to Arjuna for his well-being. "Abandon all *Dharmas* (thoughts), take refuge in Me alone, I will deliver thee from Sin".

सर्वधर्मान्परित्यज्य मामेंक शरणं व्रज।
अहं त्वा सर्व पापेभ्यो मोक्षपिष्यामि मा शुच॥
गीता—१८ अध्याय ६६।

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जो करे सो मेरी खातिर जो धरे मेरे लिये
सादगी में मेरा आशिक़ क्या ग़ज़ब हुशयार है
तर्क कर सब मिल्लतें ले मुझ अकेले की पनाह
यह मेरा ज़ुम्मा है अर्जुन तेरा बेड़ा पार है

Practical wisdom dilated upon the sense conveyed by the above *Shloka* and became his Saviour. He inculcated on him, that though outwardly man is limited in body, mind and intellect but the soul within him aspires to become unlimited in power, knowledge and happiness, because, soul is ever free and bondage is an illusion. God is pervading throughout the universe and is beyond it. This world is His game of hide and seek, in which each individual being is playing his own part. The wiseman knowing its nature, plays out God's play (*Lila*) waiting for the opportunity to change the methods of the game, and to establish his harmony with nature. Because, it requires remoulding—not a mere adjustment of man's present nature, that has gone out of tune with Nature. Such a change is not possible except by puting yourself with all your heart and strength into God's hands as an Engine is passive in the hands of the driver for the Divine Love, Might and perfect Intelligence to do its work and fulfil its divine *Lila*. Without unreserved surrender to His grace, complete mastery over thought is impossible. Therefore, make firm vow of Self-surrender, *Atam Samarpan*, by the inward light of Insight at the feet of the Lord and it will be worked out by a mighty process of Nature. But your surrender must be

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absolute and complete in action and attitude. You should give up to Him not only the fruit of all your actions, but also your actions. Make no conditions, ask for nothing, not even for *Siddhis*, except that through you His Will may be directly performed. You must stand aside by Insight and watch the working of Divine power in yourself. You will find that some mighty force, not your own, not situated in your body, though possessing and occupying it, is thinking, feeling and acting for you—your very body as well as your heart and mind being moved by that force and not by yourself. You will enjoy that thought, feeling and act, but will neither possess, nor be possessed by it. Your actions will disappear without leaving in you mark or trace, as waves disappear from the surface of the sea. Your mind, heart and body will not be yours but God's. Yourself will be only a centre of Being, Knowledge and Bliss through which God works. Jesus Christ said, "I am divine, through me God acts, through me speaks. Would you see God, see me, or see thee when thou also thinkest as I think now". *Shri-Mad-Bhagwat-Gita* spoken by Lord Shri Krishna is full of sublime teachings like this. Actions will flow through you as the spontaneous objective expression of God's knowledge, which is one with God's will. Almighty love and wisdom are at work for your uplift. The separate consciousness vanishes and Self-realization dawns upon him inevitably as the result of self-surrender and a remoulding of life by that realisation. Then he performs the duty before him, as a sacrifice

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to the Lord with entire indifference as to result, remembering always that he is one with Lord and his Divine *Shakti* as awakened *Kundalini* is working through him. He understands the relation of things in His great Universal purpose and with perfect devotion accepts all things with joy, because, they come from his Beloved. He sees Him in things animate and inanimate, in all events, actions, thoughts and feelings in yourself and others throughout the world. Whatever exists in the universe is his own Real Self. Having pervaded in all-space, he is fixed in the spiritual Here, and living in all times, he is happy in the living-present, Now, God is Now-Here. All pairs of opposite meet in Him and He enjoys their agreement in difference, uniformity in diversity. Christ says, 'He who would save his life, must lose it first'. Emperor Napoleon Bonaparte (apart from bone) said, 'Man can not hurt him, who can die without regret'. Soami Ram Tirath says,

"When I shall cease to be,
Then I shall be Free."

सर से गुजर सरदार बन
जाँ से गुजर जानान हो

UNIVERSAL LOVE ATTENDANT ON SELF-REALIZATION

Universal love awakens in the recess of heart हृदय आकाश on the realization of Self in the place of its reflection and darkness of selfishness totally

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vanishes by the light of knowledge. He sees Beauty everywhere, which is the reflection of his own loving Self. Absolute Beauty, *Sundram*, throws away the veil of secrecy before the pure heart of true lover, thus Reality or Beauty is seen in its nakedness. 'Truth is beauty, Beauty truth.'

On the conservation of hatred and enmity into sympathy and love, he views with equanimity the short-comings of others, just as he looks upon his own morbid wounds. His love exceeds the bounds of time and space and transcends the limitations of family, tribe, sectarian and nationalism. He envelopes whole human race in his universal love and embraces whole creation in his unfolded heart and loves each and every being as the parts of his universal body. He attains to ultimate Perfection by realizing his Self to be one with the Self of All.

मेरा दिल वही दिलरुबा भी वही है
जो है मुद्दई मुद्दआ भी वही है
उठा जो परदा दुई का दिल से
हुई सलामत मदाम यारो
मुहीत देखा सभों में ख़ुद को
मिटी हक़ारत सलाम यारो
न थी ऐब की जब हमें अपने ख़बर
रहे देखते औरों के ऐबो हुनर
पड़ी अपनी बुराइयों पर जो नज़र
तो निगाह में कोई बुरा न रहा

———

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नज़र आया है हर सू मह जमाल अपना मुबारिक हो
मैं 'वह हूँ' इस .खुशी में दिल का भर आना मुबारिक हो
जब उमड़ा दरिया उल्फ़त का हर चार तरफ़ आबादी है
नित राहत है नित फ़रहत है—नित रंग नये आज़ादी है
हर एक का अन्तर आतम हूँ—मैं सब का आक़ा साहब हूँ
मुझ पाये दुखड़े जाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे
सब आँखों में मैं देखूँ हूँ—सब कानों में मैं सुनता हूँ
दिल बरक़त मुझ से पाते हैं—हिप हिप हुर्रे—हिप हिप हुर्रे

मैं कहता हूँ कि तेरा हुस्न आलम सोज़ है जाना
वह कहता है कि क्या हो, गर करूँ मैं .जुल्फ़ आराई
मैं कहता हूँ कि तुझ पर एक ज़माना जान देता है
वह कहता है कि हाँ बेइन्तहा हैं मेरे शैदाई
मैं कहता हूँ कि दिलबर ! मैं नहीं हूँ क्या तेरा आशिक़
वह कहता है कि मैं तो रखता हूँ ऐसी ही रैनाई
मैं कहता हूँ कि तू नज़रों से मेरी क्यों हुआ ओझल
वह कहता है यही अपनी अदा मुझको पसन्द आई
मैं कहता हूँ तेरा यह हुस्न और देखूँ न मैं उसको
वह कहता है कि मैं .खुद देखता हूँ अपनी जेबाई
मैं कहता हूँ कि हद पर्दे की आखिर ताबके पर्दा
वह कहता है कोई जब तक न हो अपना शनासाई
मैं कहता हूँ कि अब मुझको नहीं है ताब फ़ुरक़त की
वह कहता है कि आशिक़ हो के कैसी नाशकेबाई
मैं कहता हूँ कि सूरत अपनी दिखला दीजिये मुझको
वह कहता है कि सूरत मेरी किस को देगी दिखलाई
मैं कहता हूँ कि जानाँ अब तो मेरी जान जाती है

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वह कहता है कि दिल में याद कर, क्यों कर थी वह आई
मैं कहता हूँ कि एक झलकी है काफी मेरी तसकीं को
वह कहता है कि बामे तूर पर थी क्या निदा आई
मैं कहता हूँ कि मुझ बेसत्र को किस तौर सत्र आये
वह कहता है कि मेरी याद की लिज्जत नहीं पाई
मैं कहता हूँ कि यह दामे इश्क बेढब तूने फैलाया
वह कहता है कि मेरी .खुद पसन्द है मेरी .खुदराई

Religion does not end with the attainment of Self-knowledge, but it is *Sham* without the fire of love and even love is of no avail, unless translated in the service of humanity. Love has a purifying effeet and it lightens burdensome task by cheerfulness and plays prominent part in all spheres of life. True wisdom (*Gyan*) does not prevent a man from actions, but eliminates the poison of selfishness. The heart dyed in true love sees everywhere his own Self and the good of all becomes the motive power in all his actions. Such a person can never be idle and his whole life is a sacrifice in the path of love. Seeing the misery of masses he works with such a zeal, indomitable courage and energy that no selfish man has ever displayed. Just as light cannot remain confined to the flame so the real love in the heart of man bursts forth in the loving service of humanity.

यदायदाहि धर्मस्य गलानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

जब जब होय धर्म की हानी।
बाढ़हिं असुर अधम अभिमानी ॥

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करहिं अनीति जाय नहिं बरणी।
सीदिहिं विप्र धेनु सुर धरणी॥
तब तब प्रभु धरि विविध सरीरा।
हरहिं कृपानिधि सज्जन पीरा॥

असुर मारि थापहिं सुरन्ह, राखहिं निज श्रुति-सेतु।
जग विस्तारहिं विशद यश, राम जन्म कर हेतु॥

Whenever vice prevails over virtue and overshadows the real nature of man and Satan under the garb of maintaining law and order reigns supreme with his organised violence and terrorism in the world, then God manifests Himself in the heart of some self-respecting man with his awakened *Kundalini Skakti* which rides on the currents of love to bring about harmony into discardent notes of public mind and rouses tremendous waves of Will-Power in the heart of masses crushed under the wheels of oppression and misery. At his word of command, the whole creation ranges itself on his side and a war between Force versus Love (देवासुर संग्राम) ensues in which justice-loving people patiently undergo hard suffering for resisting his lawlessness to expose the hollowness of his boasted pretensions before the world, and frustrate all his machinations by the sacrifice of some pure lives at the altar of Truth. Then, Justice rises out of sacrificial fire to redress the wrongs done to Millions by upholding their cause and lowering the pride of the powerful, thus the whole army of organised violence is rendered useless, being confronted with the weapons of Non-violence, and in their utter dismay most of them are won over to the side

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of Truth. His diplomatic councillors having no other alternative left open but to surrender unconditionally, wept over his Fate and his commander-in-chief *Ahankar*, Ego, fled away from the battle-field in disguise. Then the vacant throne of heart abdicated by Satan is graced with the presence of Rama, God-in-carnate.

दरिया जो हक़ीक़त का है भरा—सब आलम उसकी मौजें हैं
मैदान में जंग को इस्तादा, सब ग्यान अग्यान की फ़ौजें हैं
अब देवन के घर शादी है लो राम का दर्शन पाया है
वे मंगल साज बजाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
हर एक का अन्तर आतम हूँ—मैं सब का आक़ा साहब हूँ
मुझ पाये दुखड़े जाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
मैं हस्ती सब अशिया की हूँ—मैं जान मलायक कुल की हूँ
मुझ बिन वे बूद कहाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
संसार तजल्ली है मेरी—सब अन्दर बाहर मैं ही हूँ
हम क्या शौले भड़काते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
हूँ मस्त पड़ा मेंह्यां में अपनी, कुछ भी ग़ैर अज़राम नहीं
सब कल्पित धूम मचाते हैं—हिप हिप हुर्रे हिप हिप हुर्रे

RAM RAJ

राम राजा राम प्रजा राम साहूकार है
बसो बस्ती जिओ राजा धर्म का प्रचार है

The Emperor Rama gave audience to all Courtiers and Officers of Executive, *Antahkaran*, with due regard to their position and dubbed them with new robes of honour, who

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paid their homage of love and promised their loyalty and took oath of allegiance to the throne. Rama's grace restored peace and prosperity in the prostrated constitution and His Clemency declared amnesty to one and all. The masses crushed under the wheel of oppression were transported with joy on the '*Darshan*' of Rama who won their hearts by bestowing upon them his benediction and redressing the wrongs perpetrated on them by tyrant Rulers. The universally recognised Leader of the people prayed to Rama with folded hands, '*Bhagwan*, your predecessors, despite their solemnly repeated professions of being the Trustees of people ruled with iron hand as Despots and exploited the resources of State for their self-aggrandisement and destroyed the ancient civilization and constitution of the Nation. The people demanded that administration should be directly responsible to them, through their Representatives, to have their voice effectively heard, but it was forcibly denied to them. The tyrants, further estranged their hearts by adopting double edged policy of coercion and conciliation, which deceived none but themselves. The coercion was directed to crush the spirit of the Nation by striking at the root of Freedom of speech by the use of extraordinary powers against the wishes of people and widened the gulf of disaffection. And, conciliation failed, because they would not devolve their irresponsible authority in the hands of Representatives of the people by recognising their right of self-determination. In order to perpetuate their authority, they extended the

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policy of Divide and Rule to every community and department of administration. At the call of justice to depressed classes, the Nation arose and determined all of a sudden and purged itself of the Sin of body consciousness–Untouchability. It established beyond doubt that the Nation was wide awake to assert its Birth-right of Freedom and was deserving to exercise the right of Self-determination. Rama magnanimously recognised its rights which were previously denied to it, and gave it sound constitution of *Swaraj*, equally enjoyed by all with Universal Franchise (full freedom to all of voting by Ballot at the Pole). Canvassing was looked upon as immoral and a disqualification. Therefore, only those who had rendered meritorious services and thereby commanded confidence of the Electorates were returned as members of General Legislatures and Council of State. The honours of being the President and Ministers of these legislative bodies were unanimously conferred on those who had made great sacrifices and suffered most hardships for upholding the cause of righteousness and laboured whole-heartedly for the various departments of administration with the material entrusted to their care and tried to bring heaven on earth by overhauling the whole machinery never ventured by any one before them. All schools of thoughts and speculations, shades of opinion, religious and political beliefs were freely discussed for the advancement of society and handicrafts and chemical industries received fresh encouragements on economical lines. People were given free scope

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for progress according to merits, with no claims of superiority. Rama pervaded and saturated the whole constitution with his loving presence in the form of Truth, Justice and Love, then prosperity and happiness reigned supreme every where in Ram-Raj. Rama recognised the chosen delegates of each constituency, who waited upon him as the true representatives of the Nation and acknowledged their Leader as His Prime Minister in the council of State.

रम रहा सर्वत्र ही व्यापक एक समान
पर निज भगतों के लिये छोटा है भगवान

यह जिसमों जाँ नौकर को दे ठेका सदा का भर दिया
तू जान तेरा काम रे—क्या हम को इससे कार है
खुश होके करता काम है नौकर मेरा चाकर मेरा
हो राम बैठा बादशाह, होशयार खिदमत गार है
सोता नहीं यह रात दिन क्या उड़ गई दीदों से नींद
ग़फलत नहीं दम भर इसे यह हर घड़ी बेदार है
नौकर मेरा यह कौन है ? आक़ा हूँ इसका कौन राम
ख़ादिम हूँ या बादशाह–यह क्या अजब इसरार है
बाहिद मुर्जिरिद लाशरीको शेर सानी बे बदल
आक़ा कहाँ ! ख़ादिम कहाँ ! यह क्या ग़राब गुफ्तार है
यह काकुले ज़ुलमात !माया पेच पेचाँ है वले
सीधे को जलवा राम है उलटे को डसता मार है

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RAM RAJ CONSTITUTION

His Prime Minister of Practical wisdom set up a Working committee of seven Ministers, three from the upper-house, *viz.*, *Sattva*, *Rajas* and *Tamas* and four from the masses, *viz.*, Heart, Mind, Memory and Intellect (*Antah-Karan*) to advise Him in the Council of state at *Ajne*. He formed a Board of Finance of *Prana*, *Apana*, *Samana*, *Vyana* and *Udana Prana* at *Vishudha* and entrusted to it the work of Import, Export, Consumption, Administration and Revenue. The Executive Officer of *Udana Prana* worked on the lines of *Raja Yoga* under the supervision of Practical wisdom and succeeded in enlisting the services of the serviving comrades of *Ahankar*, *viz.* Lust, Anger, Avarice and Attachment and proselytized and transformed them in cosmic fire, into Celibacy, Tolerance, Contentment and Love under the fire of Self Immolation, ablazed by *Prana*, for their purification, at *Muladhar*. He took His seat in the recess of heart (*Anahat*), and directed the functions of state from His capital, through his Ministers (*Antah-Karan*), at *Ajne* and watched the secret work-shop of Magazine at *Swadhishthan* having sealed the secret-door of *Sushumna* at the point of Inertia. By the side of life-giving river of heart, He founded self-supporting Bank for circulating life energy as Currency throughout the constitution, and set up Academy of science and art at *Ajne* which affiliated brain nerve centres communicating instructions from organs of sense and action for free education in which all the

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schools of thought, *Gyan*, *Bhakti* and *Shakti*, fourteen sciences (*Vidyas*) and sixty-four mechanic principles (*Kala-Koshal*) were imparted with due regard to aptitude, without the distinctions of caste, colour and creed. He lifted society by reviving *Warn-Ashram* (वर्णाश्रम) which acknowledged Division of Labour and Union of Hearts, and respected every man according to his *Gunas* (habits), *Karmas* (actions) and *Swabhava* (temperament) and not alone by Birth. He legalised freedom of Press and Speech and opened free Libraries and Laboratories for the advancement of knowledge. He adjudicated Justice and dispensed Medical aid free of cost to protect Society and Health. He started new industries and factories from unproductive income of religious institutes to solve unemployment problem of the poor labouring and begging classes, and purged the administration of the evil of unlawful gratification by penalising it under legal and moral law.

He engaged the services of the five organs of sense—sound, touch, sight, taste and smell, for communicating sensations along the wires of sensory nerves to the Head-office of the brain at *Ajne* and utilized the services of the five organs of action—hands, feet, tongue, urinal and bowels to carry out the orders of Will along the wires of motor nerves. He maintained External Defence and Internal Order by voluntary and involuntary forces under the guidance of Will and *Prana*, through a net-work of nerves like Telegraphic wires for transmitting electric-messages through

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motor nerves and electric-sensations through sensory nerves to and from brain-nerve centres by off-shoots in the trunk of vertebra throughout the constitution. He irrigated all parts and muscles exhausted by work by a regular flow (circulation) of life-giving blood, saturated with electric energy (*Prana*) through arteries and veins by the involuntary pumping of heart under the control of *Prana*. He maintained electric balance of health by *Prana*-electricity generated at *Swadhishthan* in the Dynamo of *Kundalini Shakti* to be transmitted along *Ida* and *Pingla*, Lunar and Solar course to the distributing brain-nerve centres. The vital energy is churned out of blood by respiration like semen as Revenue from all parts of the constitution, for state expenditures to remunerate and recuperate exhausted parts in carrying out the command of Will through brain-nerve centres as energy distributors, and transported conserved energy of semen into *Ojas* (glow) along *Ida-Pingla* course from the point of Interia to *Sahasrdal Kanwal* to form halo round the face, enhancing the glory of the Ruler of the state by internal elevation and spiritual evolution.

Practical wisdom who would not be satisfied merely with the pleasures of senses or personal salvation, wanted to attain perfection through the path of Self-knowledge, Universal love and Service of created beings. But the resources of the whole state put together were not sufficient to meet the extraordinary outlay of energy for the fulfilment of his mission and the duties entrusted to his care. Practical wisdom consulted other mi-

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nisters of his working committee who praised his magnanimity and expressed their willing support but they could offer no solution of the difficulty. Then, Memory (*Chit*) explored the depth of his mind and said from memory (*Smirti*) as he had heard it said (*Shruti*) by an Acharya that the previous Raja (*Ahankar*, Ego) had laid by a vast store of Potential energy (Reserve-Bank) in the form of dormant and latent impressions from time immemorial and buried it very deep in a secret and private repositary guarded by a big serpent of *Kundalini*, coiled up as spring. Near about the tail of this serpent, a little energy (*Shakti*) flows out by slow degrees and is taken up to the brain-nerve centres along *Ida* and *Pingla* course or through the vacuum of spinal cord to *Sahasrdal Kanwal*. There it is transformed into thought-waves which are translated into emotions and actions, leaving fine impressions to be deposited in dormant and latent state (*Sanchit Sanskaras*) at *Swadhishthan*, until they reappear in due course of nature, by completing the circle, on the horizon of Intellect as thoughts. There is but one secret passage which directly reaches the power-house of *Kundalini* from *Sahasrdal Kanwal* to *Muladhar* centre through the vacuum of Vertebra, between Motor and Sensory nerves along *Sushumna*, at the point of Inertia, which is sealed up on the attainment of puberty with the alloy of Semen, grey matter. Just before the lock-up there is a ditch in which a current of *Prana*, *Ida* and *Pingla* flows up and down with such a force that one is carried away with it. There is no fixed place to stand upon to try

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to unlock the secret door. If you can manage to unlock it, you will get an infinite-store of Potential energy in latent state, ready to be conserved into Executive Will-power of *Kundalini Shakti* at your disposal for the maintenance and extension of Ram Raj to fulfil his desire for advancing the prosperity and happiness of suffering humanity.

Practical wisdom was much encouraged by this report of Memory and recollected *Gayitri Mantra* which has especially mentioned the three centres of *Shakti* (*Bhur, Bhuwah and Swaha*) followed by a prayer to grant *Shuddh-Buddhi* (pure intelligence) for the right use of Power. He surveyed the situation by Insight and found the serpent of *Kundalini* lying dormant in *Swadhish than* centre, near Uterus, *Bhuwah*, भुवः as life-spring. There he felt a mysterious heavenly fire, *cosmic* fire, smouldering between *Swadhisthan* and *Muladhar*, (*Bhur-Bhuwah*, भूर्भुवः) within the folds of the coils of hissing-serpent of *kundalini*, serpent-fire. The *Manipurak* centre (*Swaha* स्वः) Navel is the boiling-pot of working impressions (*Kiryaman Sanskaras*) over this fire and sustains present life as digestive power, *Jathra-agni*.

Practical wisdom proclaimed throughout the world and invited experts who would discover and awaken *Kundalini Shakti*, and openly propound before this August assembly, "How to conserve latent impressions into Executive Will-power of *Kundalini*."

Such assemblies were formerly held by Raja Janak, Vikarmajit and Akbar in search

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of Truth. In the present age, the material sciences occupy the same position and scientists have the aptitude to rouse many a dormant properties out of various elements (things) at the point of Atomic disintegration by reducing them to creative and causal state with the help of Fire, Spirit, Acids and Electricity.

आदमी बनता है लाखों ठोकरें खाने के बाद
तुख्म होता है शजर मिट्टी में मिल जाने के बाद
किस तरह बेताब है सीमाब मरने के लिए
शौक़ है अकसीर कहलाऊँगा मर जाने के बाद
अब ख्याल आया है दिल में घर के घिरजाने के बाद
शौक़ उड़ने का हुआ है पर कतर जाने के बाद
हम तुम्हें दिखलायँगे परवाज़ सुये आसमा
अन्दलीबों एक दिन आज़ाद हो जाने के बाद
थी जो कुछ हालत हमारी फिर वही होने को है
आपके आने से पहले आपके जाने के बाद

वक्त आने दे बता देंगे तुझे ऐ आसमाँ
हम अभी से क्या बतादें क्या हमारे दिल में है
एक मैं ही दिल जला हूँ, तो काफ़ी है आबे तेग़
क्यों कर बुझेगी आग यह घर घर लगी हुई

ELECTRICIAN

Practical wisdom welcomed a Diplomatic Electrician from the West, who promised to discover *Kundalini Shakti* for him. He asked unquestioned authority to perform his experiments.

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The earnest desire of Practical wisdom led him to believe in the honesty of his purpose and granted him a License and promised him immunity from tax and safety to his life. The Diplomatic Electrician having made up his mind to usurp all power and pelf, directed his plans to that end. Though, outwardly he laid the foundation of a gigantic plant of Galvanic Battery, but secretly intended and designed it to hypnotise the masses with its dazzling light of Political predominance. With this object in view, he spread a net-work of Factories connecting numerous trading and manufacturing centres for exploiting resources and poisoning the ears of credulent people, to rouse the fire of jealousy within their hearts. He diplomatically respected only those claims which divided them by mutual jealousy and guarded against their possible combination bv the display of organised terrorism. He cleverly chose only those metals (minds) *viz.*, zinc and copper, for his Battery, which can be easily irritated by the chemical action of acid-baths. He added some sweet water, (words) to pure Sulphuric-acid (*Tamsic* temperament) to excite fumes of dissensions and feuds by generating chemical action and poured the mixture in the cells lying adjacent to each other and dissolved small quantity of Red Chromate of Potash, (Militia) imported from home. The zinc and copper plates representing two big communities were placed in each cell and the zinc plate of one cell was connected with the copper plate of the other cell, *ad-infinitum*, so that, one end of the Battery was zinc plate and the other

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end was copper plate, thus split their power into Positive and Negative poles and connected each pole with insulated Motor and Sensory wire fitted along the road-side of spinal cord on the high posts disseminating Electricity (selfishness) throughout the constitution from six accumulating centres, one after the other, to meet in the filament of the bulb of Pituitary gland at *Ajne*, in the fore-head. Immediately, the corrision of the metals began to take place by the action of acid on them. The consequent vibrations set in motion by the disintegration of Electrons from the metals which were convulsed to their very core by the chemical action and the given off energy was conveyed to the other end in a regular flow. The oxidation of the metals (minds) excited by jealousy began to be assimilated by and polluted the surrounding water, (mass-mind) contained in the diluted Sulphuric acid of *Tamsic* temperament. Thus he had a strong current of selfishness or Electricity generated in a very short while, and conducted it along Motor and Sensory wire to enlighten the Pituitary gland, Pole star, at *Ajne*, in the fore-head. The Electromotive force of self-interest and jealousy generated by metals of each cell is conveyed by the porcelain of simple-mindedness in opposite direction, breaking the heart-unity into Positive and Negative electricity lost the hope of their ever combining inspite of their crossing each other from one end to the other, so long as his policy of Divide and Rule subsists and this system of exploitation by feeding the Battery with sulphuric acid lasts.

In the vacuum of skull, this flash-light reflec-

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ted downwards from the Crescent concave-reflector of *chit*-consciousness as the piercing X-rays of sense-knowledge, which possesses Quality and Pressure, but no Quantity and passed through soft substances in the body and depicted hard substances on the Negative plate. But *Kundalini Shakti* being composed of subtle impressions in the latent, causal state of life-spring, escaped unnoticed and safe. The light produced by his cleverness only served to explore and discover all precious stones and metals under the gross body of earth for his unmerited exploitations.

दुरंगी छोड़ दे इकरंग होजा !
सरासर मोम हो या संग होजा !!
दूरकर जोमे खुदी और देख चश्मे गौर से !
हैं यहाँ नूरे तजल्ली हर गुलो हर खार में ॥

ELECTRO-PLATING

मुलम्मा है न ठहरेगी, नफ़ा क्या ज़र के खोने में।
ये माया है न ठहरेगी, नफ़ा क्या ईमान खोने में ॥

Having secured the services of this powerful Battery, behind the diplomatic professions of Good-faith, Conscience and Equity, he attached Negative Pole of this Battery to Gold and Silver and Positive Pole to the baser metals of his country. In order to accelerate the action of Electric current between the poles, be dissolved the poison

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of Potassium Cyanide (KCN) of Free-trade policy in the ocean of mercantile business. The Negative Pole eats up or corrodes the Gold silently and slowly which is attracted and carried away by Electric current to the Positive Pole foaming like ships laden with raw-material and other commodities to his harbour. Thus Gold is uniformly deposited on the whole country by the trade of manufactured products exceedingly attractive and alluring to the senses. The consumers being hypnotised by their fascinating beauty tempting to the senses, and their sale being protected by legislation which would not permit the buyers to manufacture their likes, but indirectly compelled them to purchase it at the exhorbitant price asked for. Thus they are robbed of every piece of gold and silver in their pocket in the name of prosperity and civilization. To crown all, the clever Electroplater has the audacity or hypocracy to proclaim to the world and din into their ears that they are becoming prosperous and progressing under this civilization. But all his polished phrases and diplomatic expressions like his electro-plating can not stand the test of the fire of Justice, and Truth.

By the exploitation of riches, he became ease-loving and indulged in sensual pleasures and sought physical comforts and became disgusted with manual labour. Then he felt the necessity of inventing and manufacturing machinery worked by power on the subjugation of insentient nature with the might of his scientific knowledge, but Nature in return made him slave of the machine.

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He called this dependence on machine by the name of advancement and civilization. Next, he tried to enslave others with the help of life-destroying machines, but Nature would not tolerate it for a long time. So, it soon resulted in the clash of selfishness and they fell out with each other and used the same machinery for the destruction of fellow-beings. The very signs of advancement and civilizatiou turned out to be the weapons of destruction.

Seeing these results of soul-less power and make-belief civilization, the Practical wisdom was dissatisfied with his activities and lost faith in his honesty and good-faith, so wisely dispensed with his services. But he would not easily relinquish his hold and tried to maintain it by Force. He had incurred the displeasure of masses to such a degree that they would not co-operate with him to perpetuate his irresponsible hold on them and made his indomitable force useless with the weapons of Non-violence and suffered his tyranny with remarkable patience and perseverance that he was obliged to accept the terms of peace offered by them and henceforward lived happily with them on terms of Equality.

आदमी दिल से गनी होता है ज़र से कब हुआ ।
मालो दौलत पर है नाजाँन क्यों तवंगर इस कदर ॥
साविरो शाकिर अगर तक़दीर पर इन्सां रहे, ।
तो खुश बसर हो ज़िन्दगी खाये न चक्कर इस कदर ॥
भागती फिरती थी दुनिया जुस्तजू में थे जो हम ।
अब जो छोड़ा इसको हमने बेकरार आने को है ॥

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GOD-SENT HELP

Practical wisdom had a real and earnest desire for *Shakti* and was so much engrossed with his ideas which he gathered from all possible sources for the awakening of *Kundalini Shakti*, that even life lost its charms for him. Though he devoted himself whole-heartedly to the suppression of all desires which human flesh is heir to, but he would not part with this desire for *Shakti*, because like Rana Pratap of Mewar, he regarded the service and protection of his fellow-beings as his right and duty which he should not give up in the face of difficulties. He forgot that it constituted in itself a *Rajsic Ahankar*, Egoism, and stood in the way of its fulfilment. Besides this, he lost sight of the inevitable law, owing to his earnestness, that 'He who would have a thing must lose it first.' 'In sorrow she would give birth to a child.' When Rana Pratap had no other alternative left open to him, but to accept terms offered by Akbar, he surrendered himself, with a broken heart at the feet of Lord, who condescended to uphold his cause through Bhamaji and regained his lost Empire. So Practical wisdom had the wisdom to surrender himself at the feet of Lord and implored his mercy to send his help.

नज़र फर्मा हमारी ख़स्ता हाली पर ऐ कर्म फर्मा
कि हम तो कर चुके अपनी सी अब है आसरा तेरा
हँस हँस कंथ न पाइयाँ-जिन पायो तिन रोय
हाँसे खेले पियो मिलें तो कोन सुहागिन होय

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گر مراد خویش خواهی نامرادی پیشه گیر
ما مراد خویش را در نامرادی یافتیم

NATIONAL CRISIS

At the critical moment, in the life of a Nation, dismayed to find any solution for its deliverance, One Self-respecting soul had his *Kundalini Shakti* awakened as God-sent help and the fame of Non-violence like the perfume of *Kasturi* (Musk), spread from the Truth-loving heart of Gandhi, the perfume-seller, whose message of Truth and Non-violence spread throughout the length and breadth of the world and captivated the hearts of all (*Mohan*) by his self-sacrifice as a *Dass* and infused faith-in-himself in the broken hearts of masses aud roused them from the state of helplessness, by his words full of *Shakti*, soul-force.

If I have freedom in my Love,
And, in my Soul am Free ;
Then, thirty-three million souls of Bharat,
Shall enjoy the fruits of Liberty.

"I have conserved my Anger and Lust into Peace and Love". The voice of having is quite different from the voice of seeking, and he was universally recognised the embodiment of *Shakti*.

When Arjuna lost his faith-in-himself on the battle-field of Kaurvas, seeing the host of valiant warriors and armies pitched against him, he

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completely surrendered himself at the feet of Lord Sri Krishna, who infused his heart with *Devi-Shakti* from his awakened *Kundalini Shakti* for the performance of his Duty as a Kshattriya.

All-merciful-providence sent one Mahatma, whose eyes beamed with cheerfulness, attendant on Faith-in-God and infused confidence in the broken-heart of Practical-wisdom by declaring that 'Every soul has the Potentiality to attain the highest Perfection which is his birth-right.' Practical wisdom acknowledged the truth of this *Maha-vakya*, of *Atharwan Veda*, *Em Atman Brahm*- which he has already proved by applying the 'theory of Reflection' to the reflection of 'Self' in the lake of mind. Next, he was initiated *Tatto-Masi*, 'Thou art That', second *Mahavakya*, of Grand secret, *Isam-i-Azam* of *Sama Veda*.

Why knock at the door of Heaven, when the heavenly serpent-fire, hissing all along *Tatto-masi*, is blazing in *Muladhar* centre. Only assert your Real Self, 'I am That' *Brahm Asmi*, and exercise your right of Self determination and mould your destiny by observing a course of practice suited to your aptitude and calibre.

खुशी राहे खुदा पै आओ, यह राम अपने से कह सुनाओ।
भला करो या बुरा बनाओ, तुम्हारे अब हम कहा चुके हैं॥

जैसो तुम समझो अत नीको तैसो याहि करो निज जिय को॥
सोई चित चिंतन करे वाक् कहे नित सोय॥
काया कर्म सोई करे जो तब अति प्रिय होय॥

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तेरी जा है सब मे बुलन्दतर
तेरी पस्तियों पै है क्यों नजर
तेरे घर का नक़शा है अर्श पर
तू सफ़र से लौट वतन को जा

PRACTICAL HINTS

कहाँ की दोजख जनान किसकी
किसे है बीमो उम्मीद उसकी
बसा है खालिक नजर में जिसकी
हम आँख उस से मिला चुके हैं।

The Mahatma exhorted Practical wisdom to observe so much continence as could be expected from a house-holder. As the control of palate and tongue is a condition precedent to the control of Lust, so he prescribed wholesome food easily digestable, which his circumstances and health would permit, but warned him to avoid the two extremes, of eating too much or keeping long fasts unnecessarily. He advised him to keep high ideals before his mind when taking food and thus his Will-power will overcome magnetism in the food and conserve its energy into similar thoughts. He suggested him to take mild exercise, and evening and morning walk in open air, till his breath flows simultaneously through both nostrils, with mental recitation of '*Soham*' *Jap*, as it tunes the harmony of mind with that of Nature and purifies and concentrates thoughts. Then sit down at ease and focus your thoughts from the Crescent in the head to a point (star) of concentration at *Ajne*, fore-head, to evoke calmness and

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serenity and abstract your attetnion on Sun in the heart at *Anahat* to consume baser thoughts and evoke magnanimity and listen attentively to the Eternal Sound, *Anhad* of *Om* ओ३म्. Then look steadily at both self-luminous centres, head and heart, to join them by one glance of Insight. In the resulting state of Self-forgetfulness and mental absorption, contemplate intellectual and mental problems, but, you will find their solution only when *Dharna, Dhyan* and *Samadhi* have mingled in the serenity of *Sanjyam* which bursts forth into Omniscience.

No work can be accomplished without some degree of forgetfulness of body-consciousness. If you lose the idea of Time and Body-consciousness and feel reinvigorated on coming to senses again, it is *Jarh Samadhi*. When you succeed in absorbing the idea of space, centre of *Dharna* with that of time, and withdraw consciousness as Insight, it is *Chaitanya Samadhi*. When consciousness of being separate from Divinity is eliminated in the bliss of Super-consciousness in deep sleep, *Shushapti*, or waking, *Sahaj-Samadhi* with the extinction of pain, (*dukh*), it is seed-less or *Kaivalya Samadhi*. Thus, the centres of *Gyan* and *Bhakti*, head and heart, are awakened and joined by Insight along silvery link of *Udana Prana*, in the Infinitude of Self-forgetfulness.

The complete renunciation of personal gain is not the goal, although *Jivan Mukti* is a necessary condition for the service of human race. The call upon us is to become one with Lord and be an instrument in his hands. This awakening

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is marked by the purity of mind and character and the observance of *Ahinsa*, non-injury. His loving heart is moved to alleviate the sufferings of humanity, even at the cost of his life. The Almighty Love and Wisdom do the work of lifting the man who has surrendered his head, heart and entire energy at the feet of Lord. Every little circumstance within and without is planed and brought about by Infinite-wisdom, to work out imperfection by slow awakening of Divine or *Kundalini Shakti* and to conserve it into Executive Will-power under the guidance of Practical wisdom to fulfil his mission of life in accordance with the need of time and place.

All functions going on in the body are classified into Voluntary (Will) and Involuntary (*Prana*) actions which are independent of each other, but, have emanated from *Prajya* as *Prana* (energy) and *Mahat* (intelligence). *Raja Yoga* consists in identifying and bringing the one under the control of the other, so as to act reciprocally. One of the chief functions of *Prana* is Respiration, which is going on without being acted upon by Will. Therefore, he brought his Attention (सुरत) to bear upon the function of respiration, which is reciting '*Soham*', with every breath and meditated on its meaning 'I am That'. But, he failed to realize its import though he heard it said (*Shruti*), that *Prana* first came out of *Brahm*, and in the end of cycle, *Maha Pralaya* subsides in *Brahm*.

INITIATION

Practical wisdom on the disillusionment of

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false belief about the nature of Soul, by the application of Practical science of Reflection, discovered that consciousness which has double aspect of *Prajya* (Will) and *Prana* like the double-edged sword, whose sparkling edge, like a silvery-link or royal-road through seven plexuses of body along Insight or *Udana Prana*, is the Self of Man which is hinted at by Vedic *Shruti* of *Atharvan Veda* to be one with God, *Em Atman Brahm*, एम आत्मा ब्रह्म. When he surrendered his Will and Understanding at the feet of Lord, he was initiated in the second *Mahavakya* of Sama Veda, *Tatto-Masi* तत्तोमसी 'Thou art That'.

Now the awakening of *Kundalini Shakti* depends upon the third initiation, by which *Prana* is realised to be *Brahm*, *Aham Brahm Asmi* अहम् ब्रह्मअस्मि *Mahavakya* of Yajur Veda, by the recitation of *Soham* along respiration, which rouses *Kundalini Shakti* to be conserved into creative energy at *Muladhar*. The reconciliation of second and third initiation is attained when *Prana* and Will are identified as Executive-power of awakened *Kundalini Shakti* at the disposal of Real Self, on the realisation of fourth fundamental truth, *Prajjyanam Brahm*, प्रज्यनम् ब्रह्म *Mahavakya* of Rig Veda, when he looks upon the whole creation to be the manifestation of his own Real Self. The surrender of human will and the life of understanding, for the manifestation of Divinity, and allowing free play to Divine *Shakti* to remould *Prana Shakti* and saturate the whole being with it, evolves *Prajjyan Vriti* in which *Prajjyan Brahm* transpires to evoke Real

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wisdom, 'All is *Brahm, Prajjyan Brahm,*' to dispel future chance of Self-delusion.

The appeasement of carnal desire of *Prana Shakti* (lust) stimulated by smouldering heavenly-fire between *Swadhisthan and Muladhar* centres, is attained by the shorting of Positive (female) and Negative (male) electricity at the point of Inertia, between Potential and Kinetic energy, or the union of *Shiva* and *Shakti* by the attraction and repulsion of *Muladhar and Swadhisthan*, the sexual centres of both sexes. Lastly, the merger of individual Self and *Shakti* with that of Universal Self and *Hiranya-garbha* to attain *Nirvan* (freedom from rebirth) through *Brahm Yega* by the consecration of *Ahankar* at the feet of Impersonal God.

MANIPURAK CENTRE

The conservation and remoulding of lower nature of man into higher nature by *Prana Shakti*. engaged the attention or Insight of Practical wisdom. By the practice of '*Soham*' recitations along respiration, Insight reached navel, *Manipurak* and meditated on fire, *Jathragni*, but the progress was very slow. The Mahatma who advised him to perform *Narmedh Yega* (sacrifice of the lower nature in man) initiated him the secret of kindling heavenly fire, '*Vaishwanar agni*, by colliding or uniting *Prana* and *Apan Vayus* at *Manipurak* centre, Navel.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रित :
प्राणापान समायुक्त : पचामयंन्न चतुर्विधम् ।

Gita, 15 Chapter ; 14th Verse,

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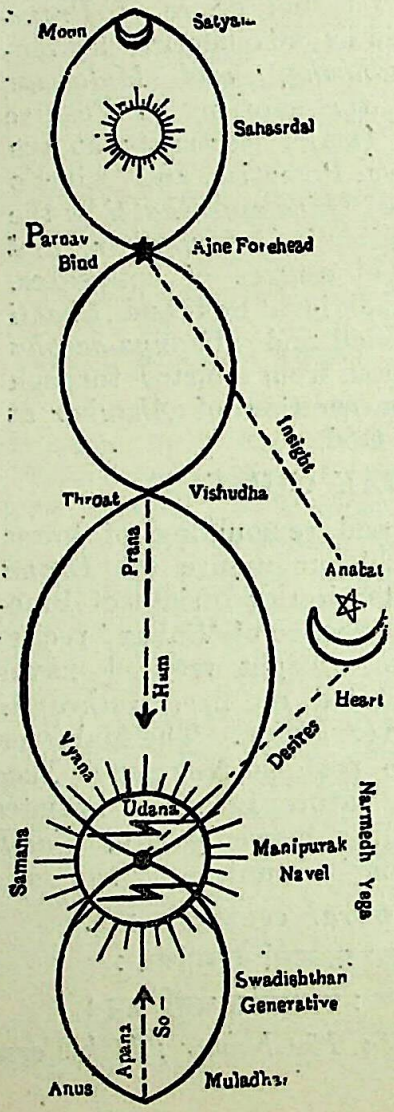

Practical wisdom after his usual practice of '*Soham*' recitations, acted upon his advice and inhaled or pressed *Prana Vayu* down to Navel and just at the same time, drew *Apan Vayu* from Anus up to Navel and collided them simultaneously, till the repeated practice of this process generated *Saman Vayu*, Gastric-fire, with a spark and flash of electricity by the chemical union of both *Pranas*, resulting in the manifestation of *Udana Prana* on the conservation of energy of one kind into another, quite different from its constituent. *Samana Prana* digested food and consumed thought impurities. *Udana Prana* conserved the energy

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of food into blood, semen, thoughts of love and wisdom consecutively. The *Vyana Prana* circulates blood throughout the system by the pumping action of heart and also saturates the constitution with feelings, thonghts and passions from heart, head and genitals.

Sound vibrations (*Nada*) are also produced by the collision of *Prana* and *Apana* at Navel, the sound-generator, and it sounds *A* which stands for life and in its upward course beats time with the beats of heart, and stands for love, and articulates *U* in the throat, vocal centre. Further on it pulsates Pole star, *Parnav Bind*, which enlightens brain-centres, and resounds *M* in Nose, in accompaniment with beats of heart and navel, *A. U. M.*, *OM* Eternal sound (*Anhad Shabd*) and its latter half syllable *M* reverberates throughout the Universe, as 'I am' and is one with God and embodies the sacred heavenly-fire of *Prana shakti* which ablazes in *Muladhar* by the recitations of '*Soham*', 'I am That'.

मुझे बन बन में क्या ढूँढ़े, मैं तो तन मन में सोहंग।
हमें नाईं सूझे अजपा सा कोई जाय
ना आसन चहिये ना माला
हृदय कमल में हो उजयाला
स्वांसा में मनऊआ रम जावे
रह जाये आप ही आप
बोलता हरदम अनल हक़ दम मेरा बावर करो।
पूजता हूँ मैं मुसलमा बोलती तसवीर को॥

The vibrations of this heavenly fire can be

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heard in variegated notes of high and low pitch, with or without shutting the ears, to concentrate the activities of mind.

Nada enables insight to focus lust, anger, avarice, attachment, and pride from their corresponding organs, generative, spleen, stomach, liver and heart respectively at Navel to consign them to the sacrificial fire of *Prana Shakti* as the mental ablution (*Ahuti*) pronouncing the key-note of '*Swaha*' at *Manipurak* for their purification into celibacy, tolerance, contentment, devotion and humility.

अधीनता के त्यागने को नरमेध यज्ञ करते रहो।
कीजे अहिंसा की प्रतिज्ञा प्राणीमात्र के कल्याण को॥
स्वार्थ दीजे त्याग कुन्डलिनी जगाने के लिये।
ब्रह्म यज्ञ करना है अभी पूरन स्वतंत्रता के लिये॥

The practical wisdom having made up his mind to accomplish his vow of *Narmedh Yega* set free the horse of mind escorted by the forces of discrimination under the command of Insight to see God everywhere and in everything. Then Insight examined every thought and feeling imbibed with the spirit of body consciousness and searched the haunts of Ignorance in the recess of heart and head. Wherever the horse of mind was captivated by the forces of superstition and imprisoned in the dungeon of attachment (*Moha*) Insight rescued him with the Shafts of. 'Not-that' 'Not-that,' from the bow of Truth and freed or emancipated the mind from the clutches of Demons of Ignorance by reminding his real nature, 'Thou art That.' The horse of mind on the completion

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of cycle of evolution returned to Navel. Here, Practical wisdom sacrificed him at the altar of immolation for Self-purification by pronouncing '*Swaha*' in the heavenly fire of *Prana Shakti*. The purified thought energy circulated by *Vyana Prana* along blood as it flowed from the bubbling fountain of heart nourishing the whole system to reinvigorate and satiate every sense and idea with soul-consciousness. The smoke of the offerings pervaded and saturated the constitution with the incense of godliness and unburnt residue settled down in *Swadhishthan* centre, the repository of past impressions in a dormant state to be conserved into creative energy by cosmic fire through *Udana Prana*, at *Muladhar* and resurrected from the point of Inertia through *Sushumna* at *Sahasrdal Kanwal* and appeared as the sight of God in heart and head, as Intuition and Inspiration.

This practice effects only Prarabdhic प्रारब्धिक *Sanskaras*, predestined impressions which are working out in the present stage (life) of evolution as *Kiryaman* क्रियमाण working impressions at *Manipurak*, Navel, and their resultant and residual impressions trickled down as *Anarabdh* अनारब्ध, dormant impressions to the lower centre of *Swadhishthan*, the repository of Latent Force, संचित कर्म.

मोह का अम्बार अगनी ज्ञान में भस्मी हुआ
अब नहीं दिल को लगाना, काम क्या बाक़ी रहा

SWADHISHTHAN CENTRE

Swadhishthan centre is the reservoir of all

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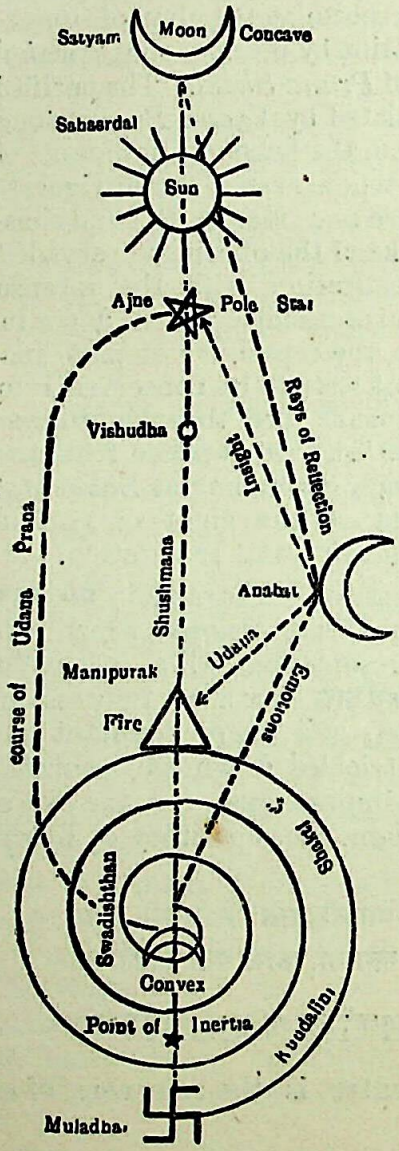

subtle impressions handed down to posterity from their ancestors as well as the resultant and dormant impressions of one's own action which will evolve in due course of nature under favourable circumstances and surroundings for their expression and fulfilment. The seat of *Swadhishthan* centre is behind bladder, near generative organs—the Uterus, which is under the direct influence of Crescent on the top of head, *Satyam*. The Navel centre of *Manipurak* is awakened by chemical union of *Prana* and *Apana* through '*Soham Jap*' or the practice of *Pranayam* controlling breath with *Jalandhar*, *Uryana* and *Mul Bandas*.

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The *Swadhishthan* centre is roused by heart in the form of cupidity or devotion. It sets free the fumes of poetry of love and sentimental imaginations which rise up and produce blind love in the heart, where the Sun of knowledge consumes all impurities and the cooling light from the Crescent on the top of head, produces a sweet smile of *Joy* (*Prem Anand*) and the eyes sparkle as the index of Heart and *Swadhishthan*.

The Pranic plane of *Swadhishthan* centre comprising the repository of subtle impressions of *Kundalini* corresponds to *Chander* or *Pittri-loka*, abode of fore-fathers, in the Astral-plane. All impressions of previous and future rounds of birth and causes of events of all times in the shape of thought forms of dreamland are coiled up in the Pranic Ethereal strata of *Kundalini* as invisible forms, *i.e.*, *Chittra-Gupta*, on his *Lohi-Malhfoz* of *Swadhishthan*.

The practical *Yogi* taking one thought focuses it through the convex lense of lower Crescent of carnal desires to a point by sliding the folds of impressions of the camera of *Swadhishthan*, Thought focus will stimulate repository of dormant impressions to bring up associations of thought corresponding to that One and picture them upon the surface of ground glass plate of *Chit* (memory). Then Insight adjusting their order of sequence reads from these thought forms, the future course of events, personal as well as universal. He utilizes this knowledge as a stepping stone for the surrender of his intellect by understanding the working of the plan of nature,

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otherwise, the interposition of his Will, will be a stumbling block to his Self-realization.

लाख चौरासी के चक्कर से थका खोली कमर
अब रहा आराम पाना काम क्या बाकी रहा
स्वप्न के मानिन्द यह सब अनहुआ ही हो रहा
अब नहीं दिल को लगाना काम क्या बाकी रहा
डाल दो हथियार मेरी राय पुख्तः अब हुई
लग गया पूरा निशाना काम क्या बाकी रहा

Swadhishthan (स्व self, अदिष्ठान seat) seat of the self, My seat, stands for the seat of *Jiva-Atman*, according to Metaphysics. Moon stands for *Pittri-loka*, gaseous state of subtle bodies in Ethereal plane. When insight is fixed in *Swadhisthan* the thought-suggestion offered by way of *Tirpan* (water ablution) effect the *Suksham* or Ethereal body of the *Pittras* (departed) in *Chanderloka*, Moon through the magnetism of water by the law of uniformity in the metaphysical frame of *Swadhishthan* and *Pittra-loka* and the affinity in thought and nature of their representatives in flesh and blood on earth.

Moon from the top of head, casts its reflection on *Swadhishthan* centre in females, producing monthly course which is regulated like the ebb and flow of the tides by the attraction of moon on Uterus and completes its Eliptical course round Uterus in twenty-seven days and during the remaining two and a half days produces menses at e open-mouth of the womb. The vexing and va ning of Moon determines the locality and effects the degree of cupidity and the capacity for

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conception with mathematical regularity. The exposure during pregnancy to Lunar eclipse deforms the child in the womb. The *Swadhishthan* centre is open to the effects of anger, love, happiness and griefs causing agitation in the repository of thought energy reacting in the form of mental waves on heart and head as depression or buoyancy of spirits producing their effect on nervous system as Hysteria and Hilarity. The chemical affinity between the moisture of *Swadhishthan* (Moon) and *Vaishwanar agni* of *Mualdhar* (Sun) generates *Prana* like 'Steam' in latent energy of dormant impressions which serves several purposes, that—it sustains life by the equilibrium of the currents of *Bat* (वात), *Pitt* (पित्त) and *Kaff* (कफ) humours pulsating through blood and gives impetus to heart and liver and produces the effervescence of lust and sexual pleasure and the germ of life is evolved to propagate its species. Just as unassimilated foreign matter settles down in lower abdomen and provides bed for diseases to germinate Bacteria, owing to fermentation caused by heat and cold. So, dormant impressions precipitate near about *Swadhishthan* centre and evoke devotional sentiments and evolve habits, owing to stimulations caused by the action of mental Anxiety and Hilarity.

Allopathy kills germs of disease by administering antidotes to counteract the previous effect without removing the cause of disease. Ayur-Vedic and Tibi system of medicines subdue or stimulate one of the three humours of blood, Bile (*Pitt*), Melancholy (*Bat*) and Phlegm (*Kaff*) by

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elaborate Vedic prescriptions of *Charak* and *Shushart* to restore equilibrium of health and tone the whole system.

Homeopathy aggravates symptoms by the magnetism of corresponding drugs which expose Dynamic properties on Atomic-disintegration to stimulate spirits by lifting life spring to a higher level and subdue disease and subside effervescence of foreign-matter. It holds that 'Like cures the like."

Faith-healers dispel outside influence and rouse personal magnetism and belief of the patient. Hypnotic suggestions remove the mental cause by their magnetic influence—which a strong mind has over a weak one. *Mantra Shakti* by the invocation of Deity, tingles the life-spring in *Swadhishthan* of the patient to rouse therein homogeneous vibrations to cope with disease. Only specific practices touch the dormant and latent impressions embodied in *Kundalini* at *Swadhishthan* centre. Even purgatives do not remove the bed where diseases germinate Bacteria.

The late Doctor Luis Kuhine of Leipzig (Germany) has discovered a long forgotten method for removing the foreign matter by washing lower abdomen and genitals (Hip and Sitzs bath) near *Swadhishthan* centre with water. The magnetism in water affects this centre and heat is generated by the reaction of cold to consume foreign matter. The friction caused by washing the genitals in Sitzs-bath, sends vibrations to nervous system and its reaction conveys foreign-

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matter, in the absence of sexual impulse, from the whole system to lower abdomen near *Swadishthan* centre and the heat generated by reaction of cold, consumes foreign matter collected or settled there and the residue is thrown out by urinal and bowels. The sound of *Vaishwanar agni*, heavenly-fire, is augmented on the removal of ashes of foreign matter, which has covered this smouldering fire and accentuated sound of Bell, generated at navel, and is heard inwardly when the mind is unruffled by thoughts during the bath and after it.

'SHIVA AND SAKTI WORSHIP'

Shiva and Shakti worship has been incorporated and formulated by the ancient Aryan Sages, in the present form of *Shiva-linga* or *'Shim-bhu Lingam,* where just over the symbol, a Bell is suspended from the centre of the doom, corresponding to *Ajne* in the head, to *Manipurak* (navel). the sound-generator, and a perforated pitcher filled with water of love from heart, is placed on a tri-pod of *tri-gun atmik* stool at *Manipurak.* The water of love trickles drop by drop on *Shivalinga and Arga,* (*Muladhar* and *Swadhishthan* centres) which represent male and female Generative organs of the human body. The worshipper washes, rubs the symbol, offers Bel-leaves बेल पत्री and Oleander कनेल, rings the Bell, and listens to its echo with contemplative mood, utters *Mantras,* and shouts *Bam Bam Mahadeo* and applies the water to his eye-lids.

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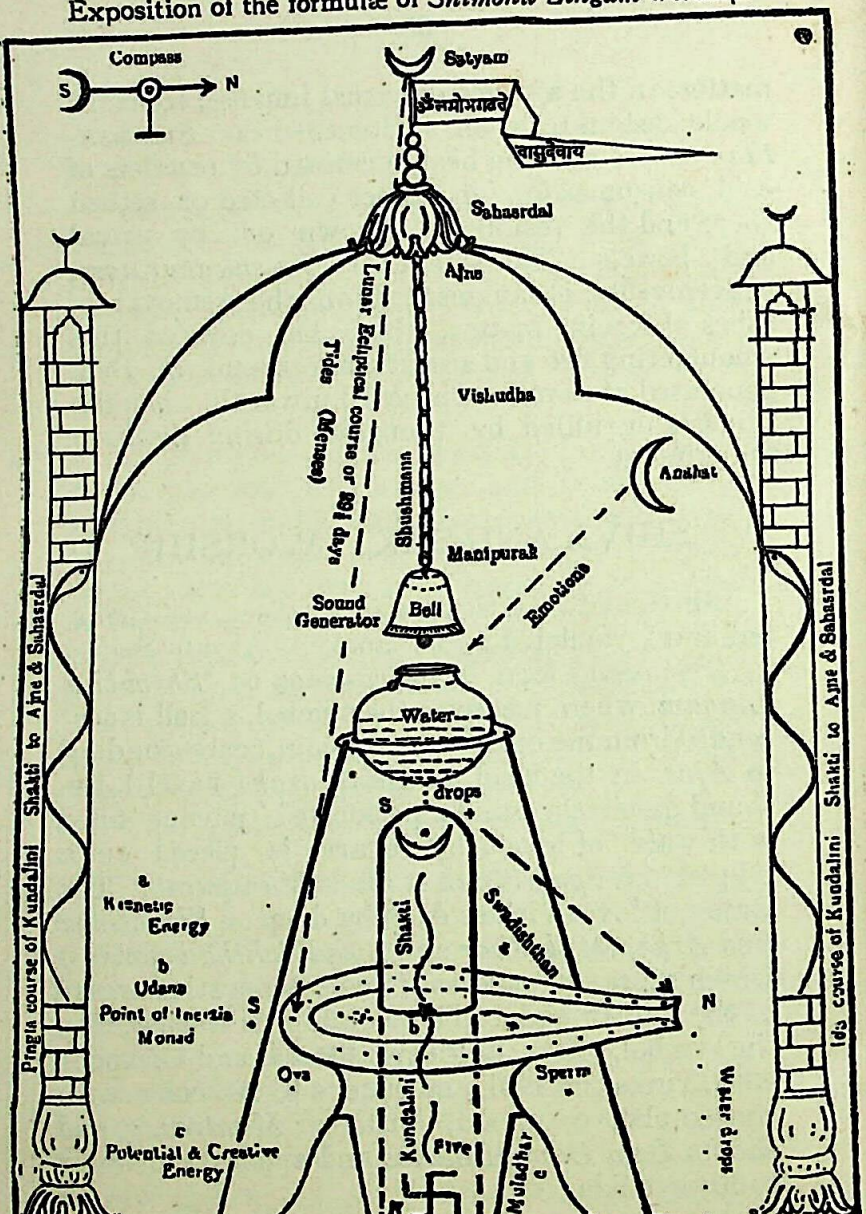
Exposition of the formulæ of *Shimbhu Lingam* worship.



Awakening of *Kundalini Shakti* in Human constitution by meditation.

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Undoubtedly, there is an indirect hint in this worship to be practised in one's own person, but in course of time superstition stepped in and obscured its sense and significance into oblivion. Insight, Through incessant search after its significance, Self-revetant Truth, has been throwing light on the Formulae by way of experience which has been corroborated by the theories of present day sciences for the enlightenment of Devotees who have been deprived of this secret of power symbolised from time immemorial by the Ancient Sages.

Shim bhu Lingam formulae (Self-manifested causation). *Kunda*, can be interpreted in the light of experience to correspond to Sitzs-bath. If eyes are not moistened with water after Sitzs-bath, there will be felt a burning sensation in the eyes. owing to greater heat being generated and transmitted from *Swadhishthan* centre, to the eyes and brains, as in the case of Hysteria. brain centres are affected by menstrual irregularities. The physicians say that eyes should be moistened after meals. In order to remain indifferent to the sensation of lust one should attentively listen to the modulations of Eternal sound, '*Anhad shabd*' resembling to the continuous ring of Church-bell and the various notes blending into harmonious echo of the last syllable of *Om*, producing an ecstasy bordering on Self-realization.

सभी साज़-तन में बजें मचे हैं ऐसे राग
.खुशी जा को सुन पड़ें बड़े हैं वाके भाग

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अगर चाहते हो कि कल्याण हो जाय
लखो ॐ नमो भगवते वासुदेवाय
यही मन्त्र नारद को हरि से मिला था
लखो ॐ नमो भगवते वासुदेवाय
यही मन्त्र नारद ने ध्रुव को दिया था
लखो ॐ नमो भगवते वासुदेवाय
यही मन्त्र शम्भू ने मनमें जपा था
जपो ॐ नमो भगवते वासुदेवाय
अगर चाहते हो कि कल्याण हो जाय
लखो ॐ नमो भगवते वासुदेवाय
महा मन्त्र है नित जपाकर जपाकर,
लखो ॐ नमो भगवते वासुदेवाय
कि जब स्वाँस आवे ध्वनि हो बराबर,
शिवोहम शिवोहम शिवोहम शिवाय
लगी कहने एक दिन हिमाचल कुमारी,
कि है कौनसा मन्त्र कल्याणकारी
तो बोले त्रिलोचन महादेव शङ्कर,
लखो ॐ नमो भगवते वासुदेवाय
असुर ने जो अगनी का खम्भा रचा था
तो निर्दोष प्रहलाद ने क्या किया था
कि थे कौन से शब्द उसकी ज़बाँ पर,
लखो ॐ नमो भगवते वासुदेवाय

The significance of the symbol of *Shim-bhu lingam* (self-manifested causation) is that it hints at the process of pacifying lust for the awakening of *Kundalini Shakti*. The symbol stands for the joining of *Muladhar* and *Swadhishthan* centres

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as represented by Male and Female organs, Negative and Positive electricity, Potential and Kinetic energy, in one's own person at the point of Inertia to overcome sex-instinct based on separate cousciousness (*Ahankar*) of both sexes. 'When *Ahankar* sleeps *Kundalini* awakens.'

The *Arga* (basin) in the symbol resembles Uterus and stands for mother-*Shakti*, भवः at *Swadhishthan*, and its mouth like the needle of compass always points to North Pole (*Muladhar*). *Shivalinga* is the medium for uniting and drawing-up male creative energy from its seat at *Muladhar* to combine with productive *Shakti* of womb for conception in *Swadhishthan*, on the shorting of Negative (male) and Positive (female) poles of the Battery of lust, giving out spark of *Udana Prana* at the point of Inertia between Kinetic and Potential energy for the appeasement of Cupid (*Kam Shakti*). The awakening of *Kundalini Shakti* depends on the conservation of *Ahankar* on the union of both centres at the point of Inertia and creative energy in vital fluid under heavenly fire in self forgetful-devotion to God (*Mahadev*) at *Muladhar* and their resurrection as Joyful Insight and *Ojas* waves of serpent of *Kundalini*, winding up round *Shiva linga*, to be transported from the point of Inertia, along *Ida* and *Pingla* or through vacuum of *Sushumna* as awakened Self and *Shakti*, *Mahadev and Parbati*, afterwards *Gauri Shankar*, in direct perception and disposal of Impersonal God (*Nishchal-Reality*) at whose discretion they work for the advancement of the world at large and general uplift and

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well-being of those devoted at the feet of Personal God (*Chanchal Brahm*) whose manifestation is this wide Universe.

Serpents and dots on the symbol denote *Nad*—serpentine sound waves from a point of concentration, *Bind* and indicate spermatoza imbibed with *Kundalini Shakti* and cells of Ovas respectively. The object of painting Crescent on *Shiva linga* with Sandal-paste, is to remind the worshipper that *Swadhishthan* is under the influence of Moon which cools head *(Ajne)* and regulates tides of menses, capacity for conception and rouses or subsides passion (*Swadhishthan*). They influence reciprocally, because the emotions and feelings effect both centres simultaneously as in Hysteria. The appeasement of lust by the mental union of Negative and Positive poles of the Battery of lust and the attraction or bringing together of *Muladhar* and *Swadhishthan* at the point of Inertia in one's own person produces spark of *Udana Prana* and opens the lock-up door for the climbing up of *Shiva* and *Shakti* or creative energy of *Kundalini* along *Udana Prana* through *Sushumna* to *Sahasrdal* and *Kailash*, for conversion into Executive Will power of *Kundalini*. The practice of mental process of pressing down *Swadhishthan* by meditating श्रीं and at the same time drawing up of *Muladhar* by ह्रीं to collide or stop them at the point of Inertia by क्रीं awakens *Kundalini Shakti*, in Self-forgetfulness or indifference like *Mahadev*, the indifferent (*Bam-Bhola*) who has overcome sex-instinct

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completely and is the conqueror of cupid in the form of beautiful Nature.

जो तुझे डिगाने आएँ तो हो राख भसम हो जाएँ
वह खुदाई दीदे खोलो के हों दूर सब बलाएँ

In the advanced stage, *Vaishwanar Agni*, cosmic fire of *Prana Shakti* in full blaze assumes its real nature of *Brahm Gyan Agni*, fire of God-consciousness, '*Brahm Asmi*,' I am That. Then *Swadhisthan* (*Bhagwate*) vibrates tremendously in tune with *Hiranya Garbha* and becomes one with (*Basdeo*) drawn from *Muladhar*, at the point of Inertia as denoted by *Shim-bhu-lingam* formulae by meditating on ओ३म् नमो भगवते वासुदेवाय, The expression of the fourth half syllable of Om ओ३म् which attains to the highest pitch resembling peal of Thunder or Chaos and encompasses all vastness occupied by *Chanchal Brahm*, manifested Reality.

नशे में जवानी के माशूक नेचर,
है लिपटी हुई राम से मस्त होकर।
१—माया ब्रह्म विलास करत हैं एक से एक करजोरी
जग में खेलत दोनों हैं होरी
२—सच्चिदानन्द अपार अखंडित व्यापक है सब ठोरी
हिय नैन से निरख जगत को ज्योत समाय रह्यो री
जग में.....
३—जोवन जोर नैन सर मारत ठहर सके को को री
मदन प्रचंड उठे चिंगारी काया करे चित चोरी
जग में.....

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४—निरगुन अरूप अनाम अनूपम जा में गुन का है लोप भयोरी
माया अधिक आनन्द कियो है तो सबही में काम भरो री
जग में.....

१—शिव और शक्ति रचना करत हैं काम को वश में कियो री
जग में विचरत चिंता को जोड़ी

२—ज्ञान का भान प्रकाश करे और शक्ति करे विस्तारी
प्रान अपान मेल करें जठरागनी उठे चिंगारी

३—कुन्द इन्द जोर करें तब लाज का काज सरे ना
प्रेम की आग भड़क उठे जब रूप करे चित चोरी

४—भूभवः आकर्षण करें तब ज्ञान किसी को रहे ना
उदान प्रान उठे चिंगारी जीव करे तनधारी

५—शिव और शक्ति विलास करत हैं एक से एक करजोरी
दसम दुआर खुले त्रिवेणी कुण्डलिणी चड़हत अटारी

६—ऊँचा महल कंवल हजारा सेज बिछी सीयुन की
चन्द्र शिखर त्रिकुटी विराजत शिव शक्ति की जोड़ी

७—कारण सूक्ष्म स्थूल देह धर भक्त हेत तन धारी
कहें खुशीराम विन गुरु सूरत कस भवः पार भयोरी

कुन्द इन्द सम देह उमा रमण इन्द्री दमण
जाहि दीन पर नेह करो मेल मरदन मयण

The *Muladhar* and *Swadhisthan* centres are North aud South poles of Iron rod and Horse-shoe magnet of *Shiva* and *Shakti*, and *Kundalini Shakti* is the magnetic field between North (male) and South (female) poles which neutralize and subside the tempest of lust, giving out the spark of *Udana Prana* (*Jiva*) at the point of Inertia

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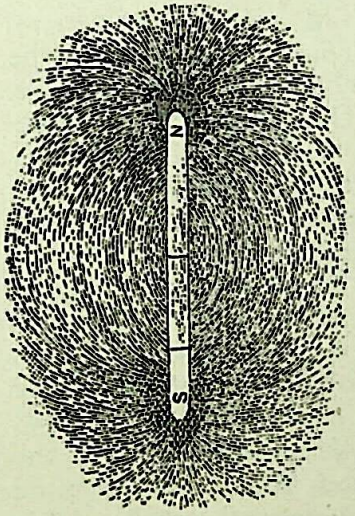
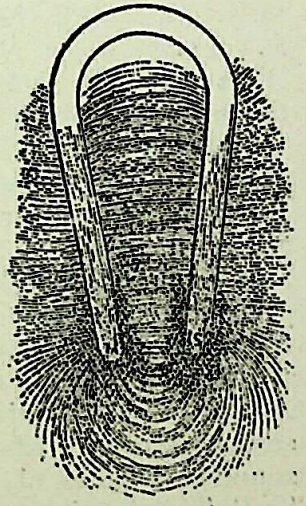
between Potential and Kinetic energy. The surrender of Individual Self and *Shakti* at the feet of Universal self and *Shiva*, with a shower of tears of love, celebrates their blissful union or marriage at the point of Inertia. The commotion caused by attraction in the magnetic field of *Kundalini Shakti* opens the secret-door of *Sushumna* for the entrance of *Shakti*, and *Udana Prana* to be followed by her dowery of creative energy at *Muladhar* as *Ojas* for its consecration at the feet of Personal God at *Sahasrdal* centre,





along *Ida* and *Pingla* or through *Sushumna* along Insight to be conserved into Executive Will-power at the disposal of All-disposing Providence.

Shiva linga is the magnetised Iron-rod, whose both ends indicate North and South poles, as well

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as, both ends of Horse-shoe Magnet of Uterus, (*Arga*) which have inherent affinity to attract the Iron-rod. If you bring South pole of the magnetised rod within magnetic influence of the South pole of the Horse-shoe Magnet, they repel, but North pole immediately attracts it, as it has natural affinity to unite with South pole *(Swadhishthan)*. The oscillations of Kinetic energy of *Jiva*-consciousness between *Muladhar* and *Swadhishthan*, outstripping the point of Inertia in the magnetic-field, between North and South poles of magnet of Lust. reaches a neutral point to be realized by Insight in one's own person, as symbolised by *Shiva-linga's* position in the *Arga* of *Swadhishthan*, where it is as much below the surface as above it. Both ends of the magnetised Iron-rod of *Shiva linga*, while indicating North and South poles, stand for *Muladhar* and *Swadhishthan* centres respectively. *Muladhar* centre is the seat of *Mahadev* as denoted by *Swastika* ✠ where heavenly or cosmic fire, is blazing, giving out flames and fumes of *Prana Shakti* of *Kundalini*, hissing all along, *Tatto-Masi*, "Thou art That". It being hushed up with the ashes of *Ahankar*, only radiates heat of *Jathra agni* to sustain physical life at *Manipurak*. Navel, the sound-generator of *Anhad Shabd*, represented by Bell suspending from *Ajne* by the chain of *Ida* and *Pingla*. Under the influence of Crescent, *Satyam*, the water of love and devotion trickles down the Crescent of heart on *Swadhisthan* centre of both sexes, to appease or calm down the fire of lust smouldering at *Muladhar*, generating steam of *Prana-shakti* to maintain balance of health

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and stimulates and rouses serpent of *Kundalini*, which was sitting coiled up, holding its tail in its mouth, as Potential energy of *Mahadev*, at *Muladhar*, but owing to primal desire for self expression appeared as Kinetic energy of *Parbati* at *Swadhishthan* centre. When she earnestly desired to resume its place by the side of *Shiva* it jumped over and out-stripped, every time the point of Inertia which can instantaneously transport it through *Sushumna* to *Sahasrdal* on *Kailash* where *Shiva* meditates and transforms it into Executive-Will power of *Kundalini Shakti* at the disposal of awakened Self, *Shiva Shankar* and *Chanchal Brahm* in the Omnipresence of *Nischal Brahm*.

Self-consciousness, for the awakening of *Kundalini*, brings about the union of *Muladhar* and *Swadhishthan* dispassionately at the point of Inertia, which takes its serpentine-course along *Ida* and *Pingla nadi*, Lunar and Solar course. on the left and right side of the body up to the heart, *Anahat*; thence-forward. like serpent's cloven tongue, takes its course either to *Ajne* touching *Vishudha* inside the doom of the Temple or to *Sahasrdal Kanwal* on the top of doom. over which a set of vacuum Amplifier-Bulbs of high-frequency of Audio-Vision wireless-set transmits its magnified waves to volume-control Crescent, which reproduces sublime and dignified teachings from the loud-speaker of mouth at the trumpet-call, like *Sankh-Dhwan*, the secret of awakening *Kundalini Shakti* '*Om Namo Bhagwate Vasudevay* ॐ नमो भगवते वासुदेवाय. written in golden-letters on the flying crimson (*Jogiyana*) flag of Hinduism.

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In special cases only, *Kundalini Shakti* climbs up directly to *Sahasrdal*, from the point of Inertia through the vacuum of *Sushumna* crossing other plexuses simultaneously illumines Crescent in cerebrum, and enlightens Pole-star, *Ajne*, with Intuition, and enjoys this vast phenomena of the world as his own manifestation, and performs his Duty for the sake of duty and good of humanity at large to the end of his life.

'I am the Monarch of all I survey,

My Right there is none to dispute.'

EXPOSITION OF *UTTRAYAN* AND *DAKSHINAYAN* COURSES.

At the time of death, the knot of *Samana vayu* between *Prana* and *Apana* opens at Navel and the fire of *Jathragni* extinguishes and the flame of life goes out. On the disruption of the thread of the canopy of life which held together all the five elements, Earth, Water, Fire, Air, Ether, (in their proper place) by the ropes of five Pranas, in the centres of head and heart by *Prana ;* generative and bowels by *Apana* ; stomach and bile by *Samana* ; spleen and liver by *Vyana* ; while Jiva-consciousness is supporting this canopy of life on the pole of *Udana Prana*. At the time of death, these five *Pranas* jumble together round the Navel centre and bring about separation of subtle and gross bodies, spilling the last drop of Nectar of life through tears, sweat and excretions. Owing to the pangs of

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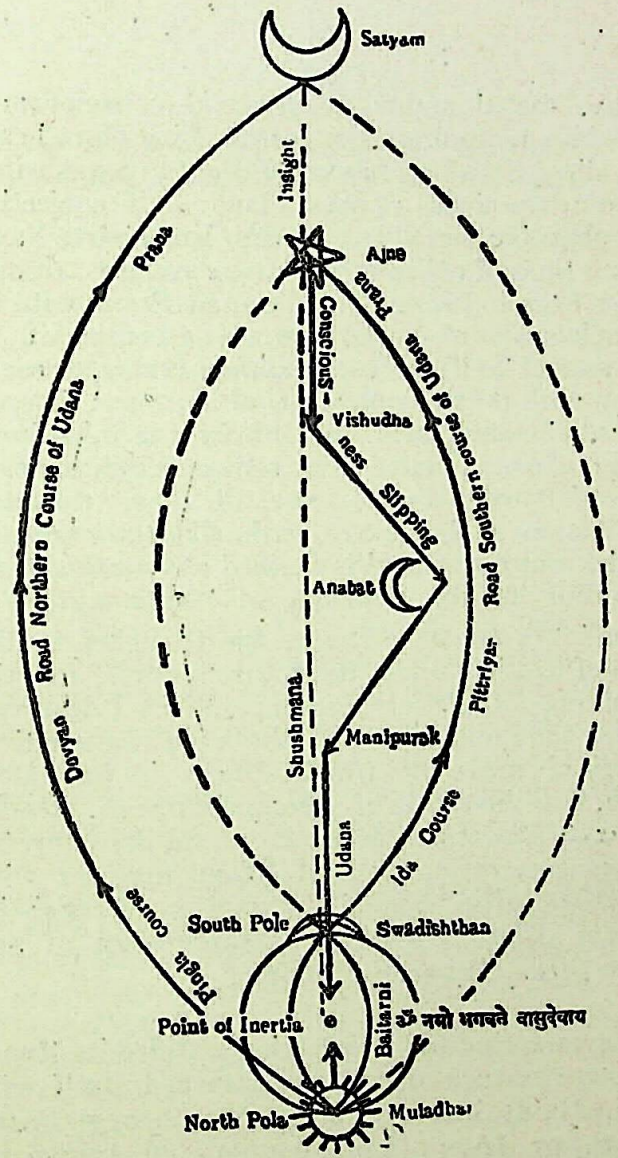

Consciousness slipping down in sleep and its *Uttrayan* and *Dakshinayan* course after death.

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agony, the thoughts of personal consciousness withdraw from brain-centres to *Ajne* (fore-head) and slip down along *Ida* and *Pingla* to heart bringing on drowsiness of dream land. The subjective and objective thoughts of dream land rush to Navel at the time of collapse of *Pranas* and are absorbed in *Udana Prana*. Then *Udana Prana* with its paraphernalia of thoughts proceeds Southward to the seat of 'Self' at *Swadhishthan* centre, to carry away with it the sum-total of dormant impressions, whether past or present in the repository of *Kundalini Shakti*. The bent of mind throughout life predominates over all other thoughts and desires at the time of death. The future course of the out-going soul is decided at *Swadhishthan* according to the principle of "*Anta matah so gatah*" अंत मतः सो गतः *i.e.*, the thoughts at the time of death decide its future course, for the unfolding of *Prarabdhic* impressions (destiny) settled then and there for the next incarnation. The final move of *Udana Prana* is just after death, like the stride of *Leech*, *Utkiranti*, उत्क्रान्ति (رست خیز) *Rust-khez*, preparation and departure for the transmigration of soul (*Jiva*) together with its *Kundalini Shakti*, stamping *Prarabdhic Buddhi* (destiny) with the predominance of any of the three *Gunas* of *Prakirti*.

Tamsik Buddhi which has identified itself with the lower nature of man and attached itself with physical body, leaves the body either through *Prana* (mouth) or *Apana* (anus) course and transports his *Suksham sharir*, subtle body, together with

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its *Kundalini Shakti* on *Udana Prana* to another body, ready made, in the womb of mortals.

Rajsik Buddhi which has identified itself with the higher nature of man and performs good and virtuous deeds during life-time, departs to Moon or *Pittri-Loka*, corresponding to *Swadhishthan* centre, the South pole of the magnet of *Kundalini Shakti*, together with *Sukshm sharir* on the vehicle of *Udana Prana*, by Southern Portal of *Dakshnayan* on *Pittriyan road*, of *Ida nadi*, Lunar course, leading to *Chander-loka* from *Ajne*, through the left nostril. But, he has to return as human being in this world after enjoying the fruits of his actions in Heaven, *Swarg*, *Chander-loka*, *Khald-i-hren*. He proceeds to *Muladhar*, celestial region, *Deva loka*, cosmic-energy for receiving creative energy to work out *Sanchit sanskaras*, latent impressions of *Kundalini*, which are roused by innate desire for self-expression and descends along rain water, being imbibed with O'zone for reincarnation in mother earth.

Sattavic Buddhi, balanced mind, a man of Insight, attached to *Kundalini* in causal state, lives as selfless worker, having surrendered the fruit of his actions, by identifying the 'Self' with *Udana Prana* is bound to Northern or *Uttrayan* course through *Muladhar*, Cosmic Potential energy, so, proceeds from Southern-gateway of *Swadhishthan* by crossing Baitarni river with the help of Spiritual guide on *Hansa Bahan*, *Vayu Yan* Aeroplane of '*Soham*' Jap' 'I am That' to *Muladhar* and leaves the body on *Uttrayan* course

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by Devyan road, along *Pingla nadi*, solar course through the right nostril or sets out by opening the skull at Brahm-ran-dhar, and shakes off *suksham sharir* subtle-body in *Pittri-loka* for its onward journey to *Develoka*, sun, celestial region, the abode of *Mumukshas*, desirous of salvation, like *Bhisham Pitamah* who had to wait to reach Northern Solistice in due course of nature, to proceed Northward, *Uttrayan* course, for freedom from rebirth. Such personalities are often sent out in this world (*Bhava Sagar*) as Reformers, Conquerors, Incarnations, Prophets for Self-realization, or initiated by Brahma, Creator, into fundamental truth, 'Thou art That', *Tatto masi*, by forsaking the life of understanding together with body consciousness, attain Soul-Consciousness.

But the man of Self realization, 'I am That', Life of Soul, like Sri Krishna who is beyond three gunas of *Prakirti*, reaches *Muladhar* by Insight in his life time and attains point of Inertia, Rest, Peace, between *Swadhishthan Muladhar* by the grace of Impersonal Lord and has no more rounds of birth to undergo. Hence-forward, both Mumukshas and men of Self-realization proceed Northward, *Uttrayan* course through the vacuum of *Sushumna*, Royal road to *Sat-loka*, *Satyam*, along *Udana Prana* and become one with Universal self, *Nischal Brahm*, Impersonal Lord. No more transmigration of Prana, but its conservation at the point of Inertia into *Chanchal Brahm* Personal God out of which it projected in the beginning of cycle of evolution.

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दोनों जहाँ को आशिक तेरे, तुझ पर वारे बैठे हैं।
मुलके वक़ा में डाले डेरा, सब से किनारे बैठे हैं॥
बाज़ी है यह दुनिया मुतलक, हारे दाँव लगाकर अहमक।
जीते हैं वह आशिक तेरे, जो आपको हारे बैठे हैं॥
दिखाया प्रकृती ने नाच पूरा,
सिले में उड़ गई ऐ है सितम है।
ग़लत-गुफ्ती शिकायत की नहीं जा,
बनी वह पुर्षजा अदलो करम है॥

Such a *Nirvan*, Salvation, constitutes in itself a miraculous reformation of the whole universe. In order to fill-up the vacancy created by *Nirvan* (annihilation) the whole creation from one end to the other moves one step forward and unappropriated residual *sanskaras* of *Kundalini* are divided among the most deserving admirers of those qualities, according to their order of merit.

'NEW-AWAKENING'

Practical wisdom practised most powerful *Raja-yogic Sanjyam*, the most strenuous Meditations, the most esthetic *Bhakti*, the most self-denying actions, but God would not condescend to manifest Himself in the presence of least Ahankar. Even this consolation that he has abnegated all desires of personal gain for the awakening of *Kundalini Shakti* was not sufficient to shake off the yoke of *Shudha Ahankar*, born of noble Ambition to serve humanity, but reasserted in the absence of Self-realization and stood imperceptibly in the way of its

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fulfilment. Remembering the words of a saint, "If you wish to gain a thing, you must lose it first", he realised his shortcoming and in all humility surrendered this *Shudh* Ahankar at the feet of Lord, saying, 'He knows what is best for the world and for each of us'. With a vacant and receptive heart he watched His way and waited for His time and began to feel the working of Nature within. It has to revise whole human nature and to infuse new life and thoughts in his mind, though slowly but surely, because, it aimed at the alternation of whole human nature into divine nature.

To serve humanity, this is the only way,
Let God in thee rise and say, 'Obey',
To adverse circumstances, in the way,
And, thy unselfish wish shall have its sway.

Now the secrets of awakening *Kundalini Shakti* began to dawn upon him, one by one, through the practice of *Sanjyam* on *Swadhisthan* centre. A subsconscious stream of similes running concurrently with the flow of thought on the bed of material sciences, flowed spontaneously from the fountain pen of heart. He received fresh encouragement at every corroboration with the discoveries and theories of applied sciences and reposed confidence in the efficient working of nature to reach the goal.

By the concentration of thoughts and contemplation on *Swadhishthan* centres, the Insight, not only purifies the mental consciousness but

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hidden potentialities and possibilities of human nature are awakened by its contact with cosmic-fire ablazing in *Muladhar*. *Swadishthan* centre is *Kamdhen* (cow of plenty) and *Kalapabriksh* (tree of fruitfulness) for all who knock at its door, 'Knock and it will be opened unto you.'—*Bible*. All the heartfelt prayers of religious-minded people are responded to by knocking this door and touching the point of Inertia, while merging in and taking a jump from Individual Self (*Swadhishthan*) in self-forgetfulness of love to Universal Self (*Muladhar*). *Swadishthan* centre under heavenly-fire of self-knowledge, 'I am That' at *Muladhar*, can be made to yield secrets of nature, properties of medicine, results of certain combination of thoughts, matter and events in the moment of concentration of mind and contemplation on this centre. When mind is wholly absorbed with one idea as in deep sleep and *Smadhi*, it instinctively dives deep into Universal mind, *Hiranyagarbha*, at *Muladhar*, resulting in the sensation of heat and of beats of pulsation, at *Muladhar* and the mind is instantaneously enlightened on that point, but afterwards this discovery is appropriated by Ego. *(Ahankar)*. *Swadishthan* centre is the seat of 'self' as well as the repository of dormant and latent impressions, *Sanchit-sanskaras* of *Kundalini Shakti*. There are many courses open to a man of Practical wisdom to manipulate this centre.

1. He can awaken life in dormant coiled-up impressions of *Kundalini* under strong fire of Self-control at *Muladhar* and temper them in

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the water of Love at *Swadhishthan* to exert Force by expansion and contraction as Springs of *Kundalini Shakti* when adjusted at the disposal of Insight in physical, mental, intellectual, social, political, and spiritual affairs of human life.

2. He can evolve creative energy by rousing *Prana* (life) in some of the past experiences (*sanskaras*) to reduce them to causal state of *Bhashm* by the process of Atomic-disintegration, under cosmic-fire smouldering between *Swadhishthan* and *Muladhar* on removing the ashes of Ignorance by the air of self-knowledge. He administers this rejuvinating dose of *Bhashm* having Faith-in-God to infuse head and heart with higher qualities and evoke greater energy in the constitution with the help of gastric fire, *Jathra-Agni*.

3. He can rouse latent impressions of *Kundalini Shakti* under *Brahmgyan-Agni*, fire of God-consciousness of *Mahadev*, 'I am That' at *Muladhar* and burst open the mouth of *Sushumna*, like the crater of a volcano or blow up the mercury-knob of Barometer and rouse *Kaliya-Naga*, Serpent of *Prana-Shakti* along *Ida* and *Pingla nadi* or to enter into the vacuum of Vertebra, *Sushumna* from the point of Inertia after Atomic-disintegration as *Ojas* to be conserved into Executive-Will power at *Sahasrdal* for transmission under the vigilance of Insight at *Ajne*.

4 Lastly, Insight merges the Individual self into Universal self at *Muladhar*, to be raised to the position of Benefactor of the universe *Shiva*

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at *Satyam* centre, having at his disposal the Executive-Will-power of *Kundalini Shakti*, as his Spouse.

INFUSING LIFE IN DORMANT IMPRESSIONS. 'TEMPERING'

The-Black-smith of Practical wisdom enclosed numerous coils of experiences selected from the previous rounds of birth as *Prarabdh*, in the muffled crucible of *Swadhishthan* and evenly heated them over the fire of cosmic energy blazing from *Muladhar*. The strong heat expanded the molecules of the steel of impressions and roused *Prana-Shakti* within them. They felt unquenchable thirst for alleviating their helplessness by Tempering *(Prana-Pratishtha)* them. In order to add insult to injury they were dipped in the tears of blood, shed by suffering humanity from the tyranny of Egoistic power of violence. They heaved a deep sigh while soaking water from the tears in every pore and it tinged them blue in the colour of Love for the Oppressed, without the distinction of caste, colour and creed. These springs were infused with new life (*Prana*) and acquired sufficient strength, hardness. and elasticity, (forbearance, perseverance, patience) to bear heavy pressure of work and to resume their position on relaxation without loss of courage. These men (springs) are wisely adjusted by the Mechanical Engineer of Practical wisdom in various social, commercial, political and religious institutions for carrying on the administration of mankind on an extensive scale and in setting

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up the machinery of a living nation for the attainment of common goal of Freedom.

ALCHEMY, 'MAKARDHWAJ'

Alchemist of Practical wisdom extracted quick-silver of *Kama* and *Ahankar* (cupid and pride) from the cinnabar *(Shingraf)* of dormant impressions at *Swadhishthan* under the fire of Remorse and Penance, and it became restless as impatient mind owing to its hunger after Gold of *Rama-Nam.* Devotional practices saturated it with that Gold and calmed its restlessness, so that this Amalgam can stand the strong fire of pain. Practical Alchemist held this amalgam of dormant and latent impressions of *Kundalini* in the fire-proof flask of *Swadhishthan* and added Sulphur of Self-resignation to the Will of God and inflamed cosmic-fire of intense heat at *Muladhar* by the recitations of '*Soham.*' The Sulphur melted and took fire and consumed this amalgam to rouse *Prana-Shakti* lying dormant and latent in them and reduced them to causal state of creative energy. This intense heat expands the molecules, brings up, and awakens latent and dormant qualities of amalgam into prominence as Dynamic-force, on reaching the stage of creative energy, at the point of Inertia, by the Atomic disintegration of the *Sanskaras.* The flames of impulse and ambition are consumed within the flask by self-control, and the fumes of thought Alixir of self-realization settled in the neck of flask as creative energy of '*Makardhwaj Bhasm*', which is administered by a learned

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Mahatma to an Atheist to awaken Faith-in-God by convincing him about the existence of a permanent God (*Nishchal Brahm*) beyond three attributes of *Chanchal Brahm* as the efficient and material cause of the changeful universe. As soon as this *Makardhwaj* comes in contact with the *Jathra-agni* of prostrated constitution, its creative energy comes into operation and infuses new life in the heart and head and restores harmony of health and Faith-in-himself, on the awakening of Faith-in-God.

VOLCANO

Swadhishthan centre is the dormant Volcano of thought energy of *Kundalini Shakti*, during its long sleep of centuries and numberless rounds of birth. It holds stones of Ignorance, Sulphur of Anger, and Water of Attachment, and in the bottom of Earth the strong cosmic-fire of 'I am That', is blazing from *Muladhar*, and sets fire to sulphur and melts down stones and rouses *Prana-Shakti*, like steam and bursts open point of Inertia, Crater, which breathes out smoke and flame and shoots red-hot stones like Meteor, setting-fire to the vanity-fair of *Ahankar*. The flames of serpent-fire like the cloven tongue of a serpent flash along *Ida* and *Pingla* nerves awakening all other centres, illumine *Ajne* and *Sahasrdal* in the head, and dense fumes hang over the head as Crescent of spiritual knowledge to a focus of Pole-star which reflects on various brain-centres as thought power and mental propensities to translate themselves into actions

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for the deliverance of suffering humanity. The Cosmic-fire increases in strength corresponding to the deeper degree of realizing the meaning of '*Soham*', 'I am That' by Faith and contemplates self-immolation, until and unless the strongest fire blows up this Volcano of *Kundalini Shakti* and the Dynamic force of creative energy escapes through the vacuum of *Sushumana nadi* along *Udana Prana* to *Sahasrdal* centre, just as, mercury instantaneously shoots up in the vacuum of Barometer column before the fire, and is conserved into Executive Will-power at the focus of Crescent, called *Parnav-Bind*, Pole-star, *Ajne*, in the fore-head.

Such persons are exceptionally born like *Awtars*, Prophets and Geniuses like Napoleon Bona-Parte and Shivaji who appear after long intervals of centuries to bring about equilibrium in discordant notes of Political and social constitutions of humanity, growing under the sway of Satan. He opens his mouth with thundering voice of wisdom, overflowing the land with gigantic streams of love like molten Lava and filling the air with fragrance of prosperity, removing the darkness of centuries by the lightning of his sparkling eyes and lays down his life in the service of suffering humanity and happiness reigns supreme throughout the length and breadth of this mother earth.

MULADHAR CENTRE

Muladhar centre is situated near Anus, at the end of spinal cord, below *Swadhisthan*

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centre. *Muladhar* (मूलाधार) means root cause, primal support and enshrines and encompasses cosmic fire and creative energy of the Universe, *Hiranyagarbha* and represents Male creative energy, and *Mahadev*. *Swadhisthan* occupies the place of Mother, fire Female Generative power, water and *Shakti*. *Muladhar* and *Swadhisthan* centres are North and South poles of the magnet of *Kundalini*; Potential and Kinetic energy meeting at the point of Inertia in *Prana-Shakti of Kundalini*; and Negative and Positive electricity from the Battery of lust in *Kundalini Shakti*. Dissimilar electricity attracts and similar repels. Consequently, both centres have innate and inherent attraction or love for each other. When *Muladhar* and *Swadhisthan* centres are exclusively developed in separate bodies, they are classified into male and female sexes. When opposite sexes are attracted the spark of love joins them, but it is soon after followed by repulsion or pangs of separation. There is no permanent rest or peace, in physical union, therefore, wise men of self-control (*Brahmcharis*) have always held aloof from external contact of these centres, but sought peace, appeasement by mental union of these centres in their own persons, at the point of Inertia (peace) for the cessation of pain and the attainment of Bliss, सर्व दुःख निवृत्ति परमानन्द प्राप्ति. The point of Inertia is the fountain head of energy and the gateway of *Sushumana nadi*. Whenever *Swadhisthan* in female is brought in physical contact with *Muladhar* in male, a new-life is generated by evolving *Udana Prana* at the point of Inertia and the

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conception of creative enegry takes place in the recess of womb by the chemical union of vital-fluids of both sexes. *Swadhisthan* engenders feminine propensities, power to conceive and foster the embryo. Individual *Swadhisthan* embodies subtle and dormant impressions which owing to the process of Disintegration going on under cosmic-fire reduce themselves to Atoms and Electrons and pass down to *Muladhar* as creative energy in causal or latent state. No new life can generate in subtle state of impressions at *Swadhisthan* without the amalgamation of creative energy from *Muladhar* which supplies requisite germ of life to propagate in *Swadhisthan.* Whenever productive power in the womb feels the appetite of creative energy for the love of self-expression, the *Swadhisthan* centre stoops forward, in self-forgetfulness of love, to conceive the seed of cosmic-cum creative energy by exciting some of the 'ready-made' causal impressions of the whole race deposited at *Muladhar* of the opposite sex or of her own person by magnetising *Muladhar* which condescends to combine with the former for manifestation. Then *Swadishthan* recedes in full satisfaction, on being favoured with the requisite germ of life from *Muladhar* to evolve new life in the receptacle of Uterus. *Swadhishthan* is the seat of Individual self and mother *Shakti*, Microcosm and *Muladhar* is the seat of Universal self, cosmic energy, Microcosm as well as individual *Kundalini* and creative energy. The attraction and repulsion between North and South poles of the magnet of Love give rise to *Raju-Tamu-guna* (forward-back-

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ward) movements of *Prana Shakti* of Kinetic energy between *Swadhisthan* and *Muladhar* centres and their action and reaction are opposite and equal being reciprocal between creative and productive energies seeking union at the point of Inertia, *Sattavguna* (Balanced energy) between Potential and Kinetic energy, which opens the mouth of womb for conception and dispassionately breaks open the lock-up of *Sushumna* or the secret tenth-door, Star, for carrying the awakened *Kundalini Shakti* along *Ida* and *Pingla* to *Ajne* or through the vacuum of vertebra to *Sahasrdal* for its conservation into Executive Will-power of *Kundalini Shakti* at the disposal of Awakened self, *Shiva Shankar* to carry out the plan of Personal God according to the needs of time and place, in the service of suffering humanity and happiness reigns supreme throughout the length and breadth of this mother-earth.

LAW OF REPRESENTATION

When *Swadhisthan* and *Muladhar* centres of opposite sexes are separately charged with Positive and Negative electricity of Love and Lust they polarize and stimulate dormant and latent impressions of both sexes to unite under the impulse of reciprocal attraction and repulsion with a discharge of electricity spark of *Udana Prana* to evolve new life in conformity with nature at the point of Inertia, by saturating th chemically combined vital-fluids, churned out blood by *Prana* through physical intercourse,

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to conceive and mould the foetus after the predominant sex-perception. Owing to the exuberance of lust the personal consciousness of (either sex is lost in the perception of body consciousness) of the other. Therefore, the conception of male child is in accordance with the perception of mother and vice versa.

माँ पर पूत पिता पर घोड़ा।
बहुत नहीं तो थोड़ा थोड़ा॥

The enjoyment of senses is due to the concentration of mind and thought on the object of lust, and the mental vision is obscured by self-forgetfulness due to all absorbing lust. So, it is wrong to presume that the thoughts of the parents, at the time of conception, or any other presumption, mould the sex of the child. Some disease, physical and mental qualities, tendencies and propensities may be inherited through blood from the parents. But other special and racial aptitude which once flourished in the remote forefathers, though dormant as residual energy in the intervening ancestors, again, seek expression, in future generation for their fulfilment, must be lying deep in *Swadhisthan*, waiting to attain creative state at *Muladhar*, without which they cannot manifest themselves. The semen passes over *Muladhar* and absorbs prominent creative impressions, efficient to reappear in the next generation, from creative-cum-cosmic energy of male *Kundalini* to combine chemically with *Raj*, Ovas of female. Then another human form is conceived in the womb near *Swadhisthan* which supplies world's mother *Shakti, Jagdamba*

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for the development of Foetus.

Just as the running stream is effected by and is impregnated with the property of bed over which it happens to pass or a glass-beaker accepts the colour of any thing placed in it, so the (seminal) canal passes over *Muladhar*, whereby supermatozoas imbibe those racial propensities which attain creative state and combine creative with cosmic energy from *Muladhar*. The Uterus and Ovaries being situated near *Swadhisthan* are cut-off by a gulf from cosmic-creative energy lying in her *Muladhar*. Therefore, female Ovas fail to imbibe racial propensities of her dynasty deposited in causal state in her *Muladhar*. She depends upon male to provide her shortcomings, by uniting his *Muladhar* with her *Swadhisthan* through physical intercourse for conception at the point of Inertia, giving out spark of *Udana Prana* for the propagation of life-energy from father's *Kundalini Shakti* ready for fruition. But to compensate her inability to provide germ of life she nourishes the embryo with menstrual blood and after delivery with milk both impregnated with feelings corresponding to her mental calibre and those stimulated by love in her dormant thought energy of *Kundalini* at *Swadhisthan*. The foetus inherits through its mother, only working impressions which she has herself inherited from her father, but of no further remove in that male-line of descent. Whereas father transmits along vital-fluid, those racial propensities of his dynasty which have attained

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causal state and imbibed cosmic cum-creative energy lying at *Muladhar*. *Therefore Lawgivers have unanimously held that only males are fresh-stock of descent.*

MAHARANI KUNTI

Her exceptional aptitude in giving birth to Karan, the great warrior, before her marriage with Pandav, cannot be attributed to infamy. Because, she had learnt and mastered, the science to unite *Muladhar* and *Swadhishthan* in her own person, to bring forth offsprings as desired, by invoking the desired quality or *Devta* at *Muladhar*, the centre of creative cum-cosmic energy and drawing up that energy to combine with her *Swadhishthan* through specific devotional practices.

In exuberance of youth, virgin Kunti to satisfy her curiosity about the practical science of birth, invoked the desired qualities of a warrior from sun at *Muladhar* and imbibed them with creative energy of her *Kundalini*. She appeased the craving of her generative power at *Swadhishthan* by pressing it down and drawing up that creative (cum-cosmic) energy, together with desired qualities of a warrior from *Muladhar* to be conceived at the point of Inertia, during self-absorbing practices and brought forth Karan. After her marriage with Pandav, she gave birth to three more sons, with the pre-dominence of one quality in each of them, with their *Kundalini Shakti* awakened. All this credit should be

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attributed to her exceptional capability alone and not to her husband. Pandav, who had two more sons by her second wife, Maitri. Her impeachable purity of character and capability are evident from the fact that she gave birth to Arjuna during coverture to make good the loss of Karan whom she had drifted away in the Ganges for fear of public opinion. Both of them turned out to be so uniform and unique in Archery in Maha-Bharat at Kurukshetra that the world has not been able to decide as yet, which of the two rivals is superior. Her other son Udhishtar who is renowned for piety and truthfulness, and Bhimsen, the robust warrior and wrestler, a great general of his time, were conceived by the same method, add to her glory and to the achievements of science of birth to this day. Her devotion to Sri Krishna who respected her for piety, stands unquestionable proof of her chastity. Karan in his conversation with Sri Krishna on his unsuccessful return from Dhritrashtra's Darbar to avert war into peace acknowledged himself to be the eldest brother of the Pandavas, but would not betray his ally, Duryodhan, nor disclose the above fact, because, Udhishtar will desert the throne in his favour and he would hand it over to Duryodhan who had laid him under a deep debt of gratitude (by raising his position) and thus betray his brothers. Such a conscientious person would have never acknowledged her as his legitimate mother, if there were any flaw in her moral character, nor he would have complied with her request to hand over those five arrows which he had laid aside to kill five Pandava brothers on the battle-

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field. These facts of personal respect are direct proof of her chastity and purity of character entailed upon a Hindu wife—the vow of one husband. Hindu idea of marriage implies physical, mental and intellectual surrender on the part of wife at the feet of her husband, till she comes to look upon her husband as God personified. A female can neither change her sex in the next birth, nor attain salvation, until she comes to know the secret of uniting *Swadhisthan* and *Muladhar* centres in her own person, or she is lost in the personality of her husband in self-forgetfulness of love by her ever advancing self-surrender at the feet of her Lord then to Divinity.

सूरमा के सिर नहीं, दाता के धन नाहिं।
पतिव्रता के तन नहीं, सुरत बसे पिय माँहिं॥
जैसे त्रिय पीहर बसे, सुरत रहे पिय माँहिं।
तैसे जन जग में रहें, प्रभु को भूले नाहिं॥
गुरु गोविन्द दोनों खड़े किसके लागूँ पाँय
बलिहारी गुरु आपने जिन गोविन्द दिये मिलाय
दुनिया में रह के सब से जुदा हो तो जानिये
शह ऐन सलतनत गदा हो तो जानिये
खुबानें कम सिनों पे सभी होते हैं फ़िदा
पीरे खम कमर पे फ़िदा हो तो जानिये

Similarly man has to surrender his entire being (self) at the feet of God-personified *Guru* (spiritual guide) then to Lord to attain Salvation and Perfection.

The meditation on *'Om Shri Ganeshaya*

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Namah' ॐश्री गणेशाय नमः helps the union of *Swadhisthan* (*Sri*) with *Muladhar* (*Ganesh*)—as represented by the trunk of elephant's nose standing for genital, at the point of Inertia नमः in profound respect free from lust.

The five ladies, Kunti, Tara, Mandodari, Dropadi, and Ahillya, are regarded Virgins because they independently gave birth to sons without the intervention of their husband and are adept to this practical science of birth, Kunti gave birth to Karan, Udhisthar, Bhimsen, and Arjuna ; Tara to Angad ; Mandodari to Megnath ; Dropadi to five sons of Pandavas slaughtered at the end of Maha-Bharat. Ahillya invoked Moon though misunderstood by Gotam who cursed her to be metamorphosed into a rock, but was absolved and retransformed by Ram Chandra.

Births of many a historical personages can be interpreted in the light of this discovery.

1. Anjani gave birth to Hanuman through invocation of Air-God, at *Muladhar*, known as पवन सुत son of Pawan (air)

2. Hanuman having consumed Lanka of (vanity) in the flames of Neti, Neti (not that) jumped into the sea of Real Self to quench his thirst for Peace. Sea Nymph seeing his imposing appearance, had her ambition roused to evoke similar attributes in her *Muladhar* and her intense desire to give birth to a valiant son like him, drew up her creative energy impregnated

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with those qualities and cosmic energy from *Muladhar* to appease her craving of generative capacity of *Swadhisthan*, in self-forgetfulness at the point of Inertia thus conceived herself to bring forth *Makardhwaja*.

3. Dhritrashtra (blind), Pandu, and Bidur were conceived-through-sight sons of Vyas.

4. Mary gave birth to Jesus Christ, through Light, son of God.

In these instances, the source of creative energy has been shrowded by ancient Masters (*Rishis*) under the veil of Mythology, for inquisitive mind to discover the practical science of birth behind the Mystery.

The secret opened in the above lines throws light on Hindu-law of Representation and *Tirpan*, which holds that male-propositus, represents several degrees of ancestors in the male-line of descent and inherits them physically, mentally and intellectually, but on the Maternal side, he represents his Maternal grandfather only and no further remove. He accordingly offers Ablution (*Tirpan*) and performs *Shradha* (*Pind-dan*) to allspindas (paternal ancestors) in the male-line of descent and only maternal grand father on the maternal side and inherits their property. It has been found that only males transmit their hereditary impressions from generation to generation and of the whole race, but, not so with females. Probably, without knowing the secret course of work in

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nature, Theologians arrived at the law of Inheritance and Law-givers have always held that '*Only male is the fresh stock of descent*'

'UNION OF INDIVIDUAL AND UNIVERSAL SELF'.

When Individual self at *Swadhishthan* is intoxicated with love-madness to become one with Universal Self, then *Swadhishthan* merges in and is absorbed by *Muladhar* and the vibrations of *Shakti*, kinetic energy subside for ever, at the point of Inertia, in the ocean of Potential power and attain salvation, *Nirvan*, freeing *Jiva*-consciousness from regeneration or the recoiling back of kinetic energy for manifestation. The Self becomes the real Benefactor and Supporter of whole creation at *Sahasrdal* and *Kundalini Shakti* to join *Shiva* is transported instantaneously through *Sushumna* along *Udana Prana* to *Sahasrdal*, appearing as the Executive-Will-power of *Shiva-Shakti* at *Ajne*, at the disposal of Lord, *Prajjyanam Brahm*, Absolute Bliss.

The meditation on '*Om Namo Bhagwate Vasdevae*', ॐ नमो भगवते वासुदेवाये, through Insight brings up desired quality on evoking the deity, *Vasdeo*, representing serpent of *Kundalini* at *Muladhar*, which unites on rousing with *Bhagwate* in *Swadhishthan* at the point of Inertia, in profound respect, नम: free from lust, for awakening *Kundalini Shakti*. Next, the meditation on '*Om Namo Shivae*'. ॐ नमो शिवाय,

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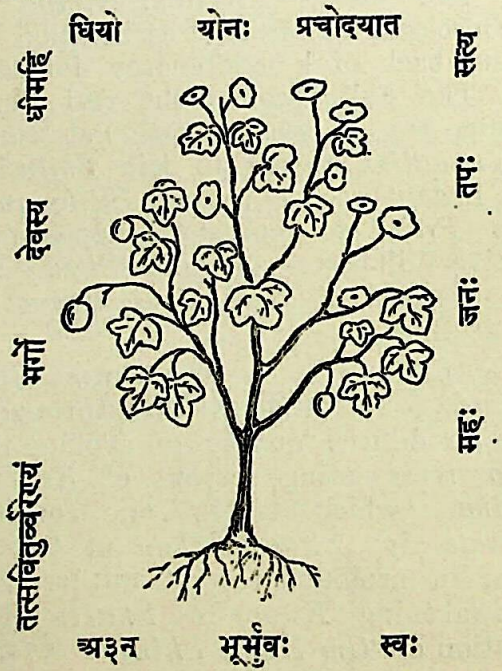
joins *Kundalini Shakti* with *Shiva Skankar* through *Sushumna* at *Sahasrdal* centre and its transmutation as Executive-Will-power of *Shiva-Shakti* at *Ajne*, *Shiva-Netra*, *Parnav Bind* to saturate and survey whole being with the sight of *Shiva-Shankar*, the real Benefactor and Supporter of righteousness in the whole Universe.

'THE TREE OF PRANA-SHAKTI'.

The *Gayatri Mantra* rouses *Kundalini Shakti* in the tree of *Prana-Shakti*, under the



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vigilance of Insight and Intuition. The seed of *Kundalini Shakti* passing through the stage of undergronnd developments in *Prana-mae-Kosha*, *Bhur*, *Bhuwa*, *Swah*, भूः, भुवः, स्वः, which are corresponding keynote of *Muladhar* (Anus), *Swadhishthan* (genital) and *Manipurak* (navel), as denoted by *Shesh-Saiya* formulae, where *Vishnu* is lying on the coils of *Sheshnaga*, Hydra-headed serpent of *Kundalini*, in *Char-Sagar*, 'Saltish' Ocean (Bladder), and Lakshmi or *Shakti* massaging his feet.

नील वरन घनश्याम तरुणी विशाल लक्ष्मी रमण
वसोमम स्वाधिष्ठान सदा छार सागर शयन

The tree of *Prana-Shakti* shooting up from Navel, sends its stem to the lotus of heart, in *Mano-mae-Kosha*, *Swah*, *Mahah*, *Janah*, स्वः, महः, जनः, the key-notes of *Manipurak* (navel), *Anhata* (heart), and *Vishudha* (throat) and its off-shoot reaching the head are divided into branches and leaves of various sciences, 14 *Vidyas* and 64 *Kalas* (mechanic principles), in *Gyan mae-kosha*, *Janah*, *Tapah*, *Satyam*, जनः, तपः, सत्यं, the key-notes of *Vishudha* (throat), *Ajne* (fore-head) and *Satyam* (top of head). Out of eighteen *Virtis* (varieties of thought-waves) in the heart, the *Prajjyan Virti* is the blossoming flower, picked by Insight to lay at the feet of Lord, *Prajjyan Brahm*, who shines in it in His native glory at *Ajne*, and bestows on 'Self', the light of Intiution, to see the world as it really exists. *The Parnav Bind*, Pole-star Pituitary gland is the fruit, and it gives out

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fragrance of awakened Executive Will-power which holds the seed of *Kundalini Shakti* within. Whether fruit is precedent to seed or seed is precedent to fruit, in the cycle of evolution, is a debatable question which puzzles brain. The *Shakti* in the form of seed is evolved again in the body of fruit, after the centres of *Gyan* and *Bhakti*, Wisdom and Love, head and heart, have united at *Parnav Bind* through Insight. On the ripening of this fruit into Intiution, the Insight rouses *Kundalini Shakti* by joining *Swadhishthan* and *Muladhar* at the point of Inertia, with the flux of joy in self-forget-fulness and the creative energy is conserved into Executive Will-power of awakened *Kundalini* through the vaccum of *Sushumna* at *Sahasrdal* centre. The *Kundalini Shakti* follows the dictates of the voice of God, as the fragrance of Intiution, to carry out the plan of work designed by God—the maintainer of Law and Order, (*Maryada*) like *Maryada Purushtam*, Raja Ram Chanderji, who employed this *Shakti* to bring back Sita, Peace, in the world from the hands of haughty Rawan (egoism) who tormented the world by his diabolical powers of *Maya*, the wrong side of the same *Shakhti* in the absence of Self-knowledge, Intiution, *Atam-Gyan*.

CREATION.

From the beginning of Time, Potential energy at *Muladhar* got itself diffused by the desire of Self-expression and the point of Inertia

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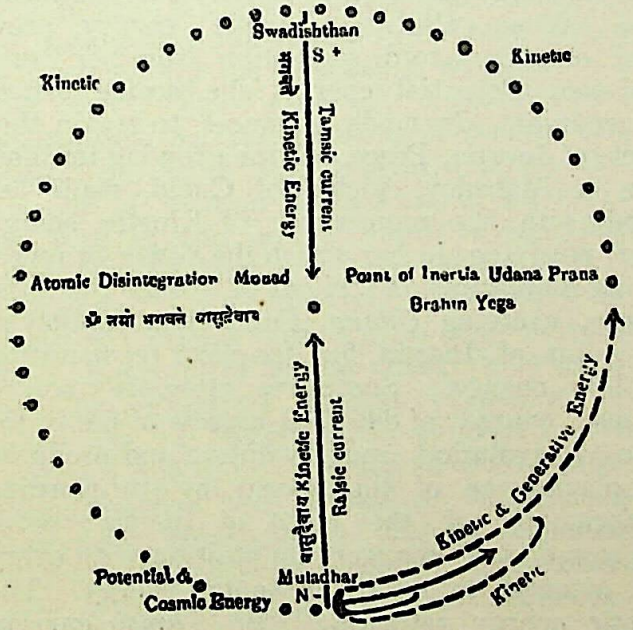
deflected and was disturbed and displaced by kinetic energy at *Swadhishthan.* It has never resumed its position of rest, although it has completed numberless circles round *Swadhishthan* and *Muladhar* centres along *Rajsic* and *Tamsic* currents of *Prana,* jumping over the lock-up of *Kundalini Shakti* at the point of Inertia, because the force of current makes it extremely difficult to penetrate the hidden passage of *Sushumna* leading directly to *Sahasrdal* centre in the head. The Egoistic intellect practised *Pranayam* and tried to concentrate on that point of lock-up and declared, 'I have



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always missed that point, because, there is no fixed place'. The great mathematician Archemedes has said, 'There is no stand-point in the changeful universe. Had it been there, I would have moved the whole world, by fixing a lever at that point'. He did not know that on the surrender of Egoistic-intellect that fixed-point of Self could be realized in *Nishchal Brahm* as the point of Inertia.

When Potential energy, *Mahadev*, was disturbed by the desire of Self-expression, it lost its point of Inertia, rest, equilibrium and was displaced as world's mother *Shakti*, Parbati. Kinetic energy, situated in womb near *Swadhishthan*. When Parbati, Kinetic energy, grew tired of this forced separation from her Lord, *Mahadev*, Potential energy, she became restless for reunion. It made advances to regain that point of Inertia, Peace, but the growing indifference of Mahadev, Victor of Cupid, made her recoil with the momentum of Kinetic energy after receiving in her womb the power of reproducing *Kundalini Shakti* out of Cosmic Potential energy, evolving *Udana Prana* imperceptibly at the point of Inertia, for the next regeneration of life energy. Successive attempts took a circular course of 8400000, aspects of life in the cycle of evolution and involution and produced the phenomena of this world, by ever-receding displacement of the point of Inertia; as it progressed and changed its position with every new attempt to regain Potential energy. The Kinetic energy returning with *Tamsic* current

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of *Prana* touched *Muladhar* on the exhaustion of the force of momentum and receded with redoubled (square) force in the opposite direction and again passed over that point of Inertia and formed the basis of next attempt in the cycle of evolution, whose every point is a new aspect of life. Since the beginning of time, Kinetic energy never resumed Potential state which means *Pralaya*, Annihilation.

'FIXING THE POINT OF INERTIA IN THE HUMAN BODY'.

The advanced stage of the practice of '*So-ham*' *Paranayam* takes the form of gradual suppression of respiration and results in the total suspension of breath, for the time being, without the effort of Will. The constant rememberance and meditation on the meaning of '*Soham*' concentrates the mind and Insight realizes the full import of '*Soham*' 'I am That' by the surrender of Will at the feet of Lord. Insight acquires control over thought waves as well as *Prana* currents in their backward (*Tamsic*) श्रीं and forward (*Rajsic*) motion, ह्रीं so as to stop them by क्रीं at the point of Inertia under the vigilance of Insight. Practical Wisdom (*Vedanta*) levelled his spear of Insight at the point of Inertia, and watched the flow of current of *Prana* between *Swadhishthan* and *Muladhar* centres, with the automatic suspension of breath (*Kumbhak*) in Self-forgetfulness of '*Soham*', 'I am That'. By the proper application of the above practices,

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he managed to hold the current of *Prana*, for the time being at *Swadhishthan*, भवः so that it could not proceed forward on *Rajsic* motion; thence, it was made to retreat backward on (*Tamsic*) current, crossing *Bhaw-Sagar* (भवः सागर) of Baitarni, to resume its position of Rest at *Muladhar*. When the momentum was at the point of exhaustion and just before reaction could take place, the current reached exactly over the point of Inertia, equilibrium, *Sattav*. Then Practical Wisdom perceived with the keen eye of Self-knowledge, this point of Inertia at the junction of *Ida* and *Pingla* as *Sushumna*, the centre of gravity or point of balance between *Raju* and *Tamu guna* as *Sattav* and struck his spear of *Udana Prana* by Insight and pierced it through that point of Inertia in Potential energy of Universal Self on the hood of Serpent of *Kundalini*, which is holding its tail in its mouth in Turiya state, so that the extremes of *Shakti* and *Gyan* (energy and will) meet at *Satyam* in Infinity. This is the breaking-open of the lock of hidden passage of *Sushumna*, Vertebral vacuum, through which creative and Potential energy at *Muladhar*, climbs up, instantaneously to *Sahasrdal* centre, to be conserved into Executive-Will-power of *Kundalini Shakti* at *Satyam* at the disposal of One who has completely surrendered his Self.

Similarly the Iron-Pillar (alloy of 8 metals) of *Anang Pal*, King of Delhi, was fixed for neutralising the influence of stars, on the hood of *Shesh Nag*—serpent—the under-ground waves

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of *Kundalini Shakti*, to perpetuate the authority of king's dynasty. The Astrologers, instead of being humble, were proud of their success, but, perpetuity of Sovereignty is against the laws of Nature. Therefore, the king who has not realized the Truth, 'I am That', failed to believe it, being prompted by *Satan* or the laws of Nature, but insisted upon the pillar to be pulled out to satisfy his curiosity, inspite of strong protest and warning of Astrologers, not to destroy its efficacy ; then to his great surprise, he found its point stained with the blood of *Shesh-Nag*, who moved aside immediately. Although the Pillar was replaced, but its stability and efficacy was shaken and lost for ever. The least doubt in One's Divinity and Self-knowledge, I am That', shakes his Faith-in-himself, to attain this point of Inertia and destroys the efficacy of previous Self-surrender, to his utter disappointment and failure.

CHURNING VITAL FLUID

The practice of '*Soham*' recitations indentifies the 'Self' with *Prana-Shakti* and brings one by one, all the activities of *Prana* under the control of Will which is strengthened by the observance of celibacy and continence. The churning process goes on automatically by *Prana Shakti*, using the four petals of the lotus of *Muladhar* centre as the base of churning staff of *Prana*, which is turned about by the ropes of inspiration and expiration in the pot of *Kundalini* gene-

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rating *Udana Prana* to conserve food into vital-fluid, which in its turn sustains life by vitalizing respiration. The dormant and latent impressions of *Kundalini* yielded 14 Jewels or 'sciences, the last being Nectar, Divine-knowledge, as bitter as poison, which kills egoistic consciousness, drunk off by Mahadev to become intoxicated with Divine knowledge, the rest were distributed among *Devas* and *Asuras*, (good and bad qualities of head and heart in man) according to their order of merit. The vital-fluid assimilated creative and Cosmic energy from *Muladhar* and on the conservation of lust into love of God, is attracted at the point of Inertia by the reciprocal attraction and repulsion of *Swadhishthan* and *Muladhar* centres to open and enter the mouth of the hidden-passage of *Sushumna*, by pronouncing '*Soham*' like "Open-*Sesam*" of Ali-Baba, just so, the saturation of sexual energy opens the mouth of womb for conception.

The fire of love of God, 'I am That', sets in the process of Atomic-disintegration in dormant energy and vital fluid is conserved into creative energy of *Ojas* at the point of Inertia. Before the opening of *Sushumna*, the *Ida* and *Pingla nadi* carried *Ojas*, in a gradual and slow flow to the brain-centres and formed the halo of greatness round the face. But on the opening of lock-up of *Sushumna* between *Ida* and *Pingla*, *Ojas* climbed up through the vacuum (*Chid-akash*) of the spinal-card instantaneously, along *Udana Prana* to *Sahasrdal Kanwal* to celebrate the

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union of *Shakti* and *Shiva*, followed by a continuous flow of the dowery of creative energy to be conserved into Executive Will-power, for the transmutation of *Prana-mae-kosha* into *Vijjyan* and *Anand-mae-kosha* and the deep sleep state of *Shushapti* awakens into Super-conscious state of *Turiya*, Intelligence, at *Satyam* centre denoting complete surrender of 'Self' at the feet of Lord *Prajjyanam Brahm*.

Practical wisdom, who never neglected his regular course of spiritual practices, had his thought energy of waking state transmuted into fine impressions, which passed down to the repository of *Kundalini* to combine with past impressions of previous rounds of births and past generations from antiquity, to be slowly but surely conserved along with creative energy at *Muladhar* into *Ojas* for ascendence. *Kundalini Shakti* is awakened by Insight with the process of Atomic-disintegration in dormant energy under Cosmic fire, ablazed at *Muladhar* by '*Soham*', 'I am That'. Before the point of Inertia is attained some *Ojas* leaks through the lock-up of Inertia owing to *Rajsic* and *Tamsic* currents passing over that point and rises along *Ida* and *Pingla*, Lunar and Solar course, touching all other plexuses in its spiral ascent, illumines *Tapah*, *Ajne*, *Trikuti*, forehead, and opens serpentine and telescopic-eye of Microscopic vision of a yogi, to peep into past and future and grasps the secrets of Nature and properties of medicines, discoveries of science and serves as Observatory of Astrology and forms a

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halo of grandeur and greatness on the face of kings, conquerors and Raja Yogis.

The centres of *Gyan*, *Bhakti* and *Shakti*, represented by *Parnav Bind*-Pole star ; Crescent-Reflector, Sun-*Sahasrdal* meet in Infinity and become one in undifferentiated state of *Sachchidanand Pramdham*, *Prajjyan Brahm*, Absolute Beyond, in *Turiya-Atit*, super-consciousness. Self-realization sheds its glory all round the face as the halo of Magnanimity (*Jalal*) and lends lustre to the eyes which sparkle beautifully (*Jamal*) shedding happiness and warmth of love to every heart they meet. *Kundalini Shakti* in the form of Will-power attends him as his maid-servant and spiritual and worldly success go hand in hand. People call his acts Miracles (unextraordinary powers), but he never over-rides the established laws of Nature and Society. He respects and obeys those laws but interprets and adjusts them in the light of new-awakening and acts upon the inner call fearlessly and gladly suffers the persecution perpetrated by those blinded by earthly power.

'MARRIAGE OF *SHAKTI* & *SHIVA*'

The Individual Self with his store-house of *Kundalini Shakti* is lying asleep from time immemorial at *Swadhishthan*. *Muladhar* centre is the seat of Universal self, *Mahadev*, where cosmic fire is smouldering. When Insight fans this fire for Self-expression with the air of Spiritual knowledge, the smouldering fire of

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Prana ablazes afresh hissing, 'I am That', '*Soham*' to consume the over-growth of Ignorance (I am body, mind and intellect) by their consecration, and renunciation of the fruits of his actions, at the feet of Lord, but continues to perform them only for the sake of duty. By living the life of Soul, the individual Self returns to the source, *i. e.*, re-ligion and merges himself in Universal self. On conserving dormant *Prana Shakti* into Creative energy of awakened *Kundalini Shakti* at *Muladhar*, self in forgetfulness of love finds rest, peace, *Shanti*, at the point of Inertia in *Nishchal Brahm*.

Mahadev burnt passion (*Kam*) in the fire of Self-knowledge kindled by '*Soham*', 'I am That', by meditating on ॐ नमो भगवते वासुदेवाय and Parvati surrendered herself at the feet of Mahadev ; both enjoy the repose of Indifference, thoughtlessness of *Prem-Anand* in deep-sleep, *Sushapti*. Mahadev entered into perfect repose of *Asampargyat Samadhi* at the point of Intertia and by the grace of God reached *Kailash*, *Sahasrdal*, on *Bardha* (Ox) of *Udana Prana* along *Pingla nadi*, Solar course and awoke from deep *Samadhi* by meditating on '*Om Namah Shivay*' ॐ नमः शिवाय, into Intelligence, super-consciousness, of *Turiya* at *Ajne* and was declared *Shiva* by Lord.

Once upon a time, Mahadev and Parvati, *Shiva* and *Shakti*, looking after the well-fare of people, came across Ram Chandraji, who was roaming about in search of Sita. Mahadev,

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Shiva, paid him Obeisance, calling him, '*Jai Sachchidanand Param dham*—'Absolute state of Reality', because, he knew him to be man of Self-Realization. But Parvati, *Shakti*, failed to recognise him in this guise, because she had not attained that spiritual-height. When, Mahadev, *Shiva* failed to convince her by arguments he asked her to scrutinize him personally. She had a bit of *Ahankar* left in her which impelled her to examine Rama. She proceeded along *Ida nadi*, Lunar course from *Swadhishthan* and disguised herself as his bereaved wife Sita and sat down at *Trikuti* (forehead), the entrance and exit of Real Self and Local Self in the body. *Brahm nishthi* Rama, (fixed in the Real Self) recognised her in the guise of Sita and bowed her as *Jagdamba*, world's mother—*Shakti* as she was, and asked about Mahadev, remonstrating her for wandering alone. Then in order to satisfy her about His Absolute state, showed her His higher-selves. On her return she tried to conceal it from Mahadev but her demeanour betrayed her. Then *Shiva*, Mahadev entered into *Samadhi* (concentration), because, he did not possess Omniscience like that of Rama, and came to know what had happened and forsaked her in his heart, and riding on *Bardha* of *Udana Prana* reached *Kailash—Sahasrdal* through *Sushumna* by Insight and entered in *Kevalya* (seed-less) *Samadhi* in direct perception of Omnipresence of *Nishchal Brahm* at *Satyam* and awoke from *Samadhi* into wakefulness of *Turiya* at *Ajne*, Pole-star.

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शिव पूछें सती दो बताय परीक्षा कैसे लई।
ना कछु परीक्षा लीनी गुसाईं तुम सम सरन गई।
तब शंकर देखा कर ध्याना नारी से मात भई।

Parvati hearing of a great *Yaga*, sacrifice, at her father's house, went there uninvited, despite *Mahadev's* warning, where she was coldly received. There she could not tolerate any insult to her Lord, or discourtsey to herself at the hands of her father, *Daksh* (pride). She was burning with rage and consumed herself in the sacrifical (heavenly) fire ablazed at *Muladhar* for self-immolation and became '*Sati*'. She resurrected or conserved as purified '*Gauri*', virgin, and performed great austerities and penance for her past negligence and surrendered herself at the feet of Lord (Impersonal God) who condescended to wed her insolubly with *Shiva* as his awakened *Kundalini Shakti*, *Jagdamba* (*Uma*) by uniting her *Swadhishthan* and *Muladhar* centres at the point of Inertia, as denoted by the symbol of *Shiva* and *Shakti* worship on opening the secret door of *Sushumna* by Insight, at the point of Inertia through which *Shakti* instantaneously climbed up to *Sahasrdal* along *Udana Prana* to join *Shiva*, and conserved her dowery of Creative energy into Executive Will-power of *Kundalini Shakti* for the service of humanity and lived happily in union with *Shiva*, Benefactor of Universe, at *Ajne*, who was raised by Lord *Nirgun Brahm* to the position of *Shankar*—Indifferent and Parvati with her Executive Will-power of awakened *Kundalini Shakti*, deligently

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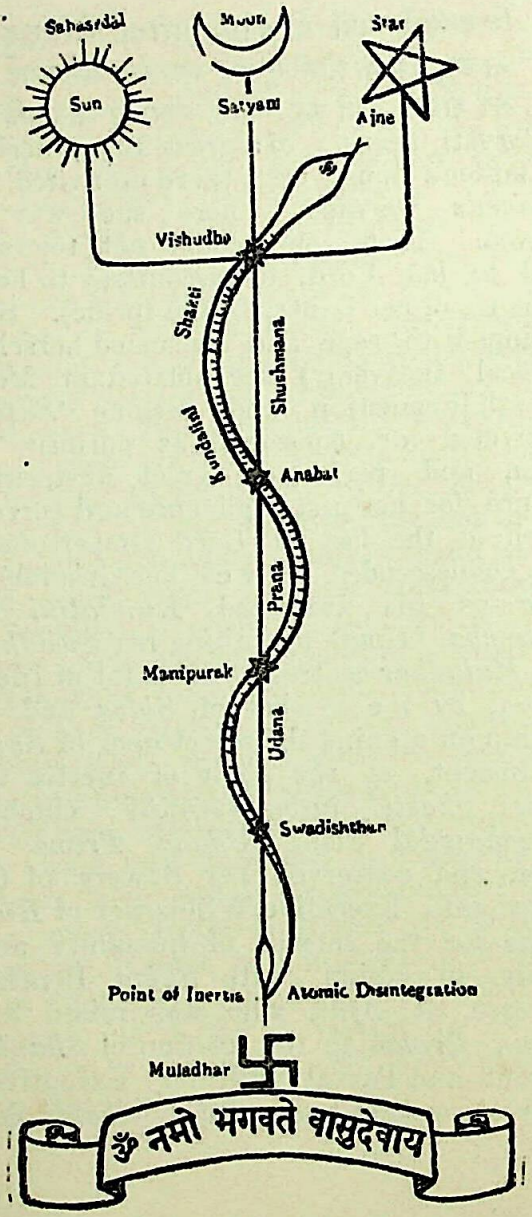

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worked for the advancement of happiness and prosperity of the whole world as *Gauri-Shankar*.

In this state of happy union and Self-forgetfulness, both *Shiva* and *Shakti*, *Purush* and *Prakriti*, God and Nature, are evolving life-energy at every progressive point of Inertia in Infinite rounds of evolution for the enjoyment of Bliss. Their blissful union is symbolised for meditation—not merely for outward worship, by the ancient Aryan sages (*Rishis*) from time immemorial but to attain this point of Inertia, in one's own person, for the devolution of Extraordinary powers attendant on Self-realization, by the grace of Impersonal Lord.

The *Trishul* of *Shiva* represents three brain-centres, *Parnav Bind* (star), Crescent (moon), *Sahasrdal* (sun) and its pointed-rod of *Udana Prana* is fixed at the point of Inertia, near *Muladhar*, and the Serpent of awakened *Kundalini-shakti* winding up along Vertebra touches one centre after the other, evolving respective qualities, illumine Sun, Moon and Star in the head, shedding warmth of Love, heat of Knowledge, Energy of *Shakti*, to all who come under its magnetic influence, for upholding the cause of righteousness by discharging his Duty at the call of the voice of God-within.

I make obeisance humble in the honour of the couple, practising *Om Namo Bhagwate Vasudevay* ॐ नमो भगवते वासुदेवाय and roaming about this be-nighted land, once prosperous and inhabited by 33 Million *Devtas* (gentlemen), to bring home to every heart the Gospel of Truth and

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Non-violence for asserting their birth-right of Self-determination to attain the common goal of Freedom, for those hypnotised by thundering-roar of Organised Violence. *Shakti* turns her booming wheel of prosperity and spins the thread of moral strength to weave the cloth of Self-respect to hide the shame of helplessness. *Shiva* spreads New-Dispensation of Non-violence and the fragrance of Truth, all round the globe by his Executive Will-power of awakened *Kundalini Shakti*. By the belching sound of his oxen, *Bardha* (*Wardha*), the Mighty Lion who was shaking his mane for violence and threatened the peace of the world, is tamed. He evolved United-Will of the Nation out of Hydra-headed serpent of mass-mind and roused the dormant and latent energy of *Kundalini Shakti*, into active Faith-in-himself, inherited from their forefathers. His words of Wisdom neutralized God-less power for violence, which sucks life-blood of Millions and his angelic Insight infused new life in their head and heart to live fearlessly, the Divine-Law, Truth, Justice and Love.

Self-reverence, Self-knowledge, Self-control,
These three alone lead life to sovereign power,
Yet not for power (power of herself,
Would come uncall'd for) but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right,
Were wisdom in the scorn of consequences.

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SERPENT OF *KUNDALINI SHAKTI*

अशटावक्र गीता—

मैं करता हूँ इस अहंकार के काले सांप ने डस लिया है
अब तो मैं नहीं करता हूँ के विश्वास का अमृत पीकर
सुखी हो श्लोक ८
मैं एक शुद्ध बुद्धि हूँ इस निश्चय की आग से
अज्ञान के जंगल को जला कर शोक से परे सुखी हो श्लोक ६

In every human being this serpent of *Kundalini* is seated at *Swadhishthan*, but its region spreads over *Manipurak* and *Muladhar* centres. The serpent breathes out flames of lust and fumes of anger at intervals, which rising up stupify common-sense, with selfishness, and transform consciousness into poison of *Ahankar*, Egoism, which identifies itself with body-consciousness and appropriates all the functions of three gunas of *Prakirti* (*Maya*) to itself.

माया के गुन करत हैं सभी करम यह जान
अहंकार आत्म विमूढ़ लेत अपन में मान
काकुले जल-मात माया पेच पेचान है वले
सिधें को जलवा राम है उलटे को ड़स्तामार है

This serpent of *Ahankar* has bitten men of ordinary prudence, who have come to look upon the bitterness of sense enjoyment as pleasures. But, *Raja-Yogi*, in order to induce this serpent, to suck out its poison of *Ahankar*, which has suppressed consciousness of Real Self, enchants this serpent by breathing *Prana* through the wind-pipe and belly of human Bina to the flutes of *Ida* and

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Pingla, from *Swadhishthan* to Muladhar producing initial *Nada* of *Anhad* to charm this serpent of *Kundalini* into self-forgetfulness and rouses him to suck out some of its poison of body-consciousness and awakens super-human powers of eight *Siddhis* —the powers of hearing and sight over-rides the gulf of time and space, *viz* Clairvoyance. These powers do him no real good but rather stand in the way of Self-realization and increase his somnambulism. Instead of doing real service to humanity, these Siddhas leave the world in the labyrinth of miracle and power-hunting mania after shadows, Mayavic ghosts and gods.

Sat Guru (true-guide) of Practical wisdom reclaims him and infuses real *Bhakti* (devotion) in his heart and imparts real Knowledge to his head, and shows him the wherabouts of *Udana Prana* which is the sole-agent in body constitution and withdraws his attention from the entanglement of body, mind and intellect as Insight to guide *Udana Prana*. The *Udana Prana* works diligently and wisely for his master, Real Self who rests in his native glory, simplicity, and purity.

यह जिसमों जा नौकर को दे ठेका सदा का भर दिया
तू जान तेरा काम रे क्या हमको ईससे कार है
खुश हो के करता काम है नौकर मेरा चाकर मेरा
हो राम बैठा बादशाह हुशयार खिदमत गार है
सोता नहीं यह रात दिन क्या उड़ गई दिदों से नींद
गफलत नहीं दम भर इसे यह हर घड़ी बेदार है
वाहिद, मुजर्रद, लाशरीको, गैर सानी, बे बदल
नौकर कहाँ आका कहाँ यह क्या लगब गुफतार है

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The Guru of Practical wisdom hints at the 'Self of Man' through its reflection in the lake of mind to realise *Brahm*, '*Em Atman Brahm*', and his Grace initiates him, 'Thou art That, *Tatto-masi*', along '*Soham*' recitations and imparts the secret of colliding *Prana and Apana* to generate fire of *Saman* and points out *Udana Prana* to Insight, which fans smouldering heavenly-fire with the air of Faith-in-God to spread it to the wood of Ignorance shooting up wildly at *Swadhishtan* among the impressions of previous rounds of births and those of ancestors handed down to posterity. There, this serpent of *Kundalini* (*Ahankar*) has coiled up to save his life from the surrounding conflagration. The far-sighted servant of *Udana Prana*, knowing his ability and usefulness took mercy upon him and saved his life by launching the bucket of mind from the heart with the string of Attention (सुरत) and drew him up from the blazing fire at *Swadhistan*. When the serpent of *Ahankar* was rescued, he showed himself in his true colours, and said, 'I will bite you instantly.' Then *Udana Prana* reproached him, 'Is this the proper return for saving your life from imminent danger ?' The serpent replied, 'Man is extremely selfish, he never does any good, but to serve his own purpose. There is some secret object in view in saving me, therefore, I will bite you.' Then *Udana Prana* rejoined him, 'you should not act up to it unless you prove your indictment.'

The serpent agreed upon it and led him where Man was digging the heart of earth to

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extort the treasure hidden beneath its surface and showed him large number of precious stones, heaps of metals and coal dug out of earth. He showed him that Man had hewed down vast and extensive jungles and forests where big manufacturing towns rose with magnificent mansions towering high up in the air. And he has ploughed and cultivated all pasturable area and ate up all vegetables and fruits. He took him to his Pharmacy where he pulverized every thing in nature to serve as Medicine. He led him also to his Laboratory and Workshop where he tormented elements, Heat, Light, Sound, Air and Water and forced them to yield their secrets and turned them into abject and mute slaves for his comfort and service. He showed that even hidden forces of nature, Electricity and Steam could not escape his keen eye and are used as messenger and beast of burden. He pointed out that animals were either turned dumb—driven slaves or being terrified and awe-stricken ran away into forests and took refuge into mountain caves. He has devoured millions of living creatures and sported with their innocent lives. Even beautiful and harmless birds could not escape his covetous eye and confined them in Iron cages. His selfishness did not stop here, but he has enslaved human beings also, because he has developed Political science and owns human race as his subjects or slaves. He has waged many a Political, Religious, and Commercial wars and flooded the face of earth several times with human blood mercilessly merely to

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gratify his own magnified selfishness and lust for Power. He rides over the neck of human beings in the form of religious priests who introduced rituals to hold sway over their minds and strangled them by the long ropes of dogmas and claim millions of human beings as sheep, who follow him to the well of Ignorance. Even in spiritual matters, his selfishness reigns supreme and covets super-human powers for personal advancement and is mad after Miracles, Black-magic, Mymerism, Hypnotism and Mysticism.

On this *Udana Prana* replied, that these persons have identified themselves with body consciousness, because they are bitten by you and your poison of *Ahankar* has permeated them, so the evidence of these witnesses produced and relied upon by you does not apply to or tally with my case, nor prove your charge to convince any Impartial Judge. Therefore, you should produce an Independent witness free from the poison of *Ahankar*. He looked in search of one and found a hermit, who has renounced the world and possessed Practical wisdom and whose sparkling eyes, beamed with Divine Joy. They approached him respectfully and humbly related what had happened with them. On hearing their case, he wanted to be convinced of one thing, to enable him to come to a right decision for pronouncing his judgment. Then *Udana Prana* asked, 'What is it, I would satisfy you.' The resourceful man of Practical wisdom replied, 'I can not imagine, how such a big serpent (*Ahankar*) like this can be accommodated in this

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small bucket of mind. On hearing this the serpent said, 'I will prove it, and unhesitatingly entered the bag of mind to satisfy his curiosity. Practical wisdom suggested Insight to tie the mouth of this bag of speculations by concentrating his thought at heart and asked Insight to consign this serpent of *Ahankar* under the custody of *Udana Prana* to the seat of 'Self' at *Swadhishthan*, where the wood of Ignorance was on fire, and this serpent of *Ahankar* was sitting coiled up as *Kundalini* and to commit him to the court of *Mahadev*, the destroyer of Kama and *Ahankar*, to take his trial by the Ordeal of heavenly fire smouldering at *Muladhar*, to be purified and conserved into creative energy of *Kundalini*. His advice was followed to the point. When the serpent of *Ahankar* was about to be reduced to ashes, he surrendered himself at the feet of *Mahadev*, and prayed for mercy to Lord and said to *Udana Prana*, 'If you save me this time, I shall ever remain, sir, your most obedient and loyal servant and faithful friend and ally to enhance your glory by executing your Will,' but he doubted his words. Then Practical wisdom advised him to trust his words of honour, because the prospect of imminent danger of life has made him true to his words and it is Prince's part to pardon and return good for evil.

ऐ दिल बदी के बदले नेकी सदा किया कर
कतले उदू के वासते शमशेर है तो यह है
दिला गर कर सके हासिल तू उस हिलवर की दिलजोई
दिलावर तो मुकाबिल में तेरे ठहरे न फिर कोई

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The serpent of *Malin Ahankar* (body-consciousness) was rescued for the second time by *Udana Prana* from the blazing-fire of self-immolation, on the advice of Hermit of Practical wisdom and afterwards moved by the spirit of self-resignation surrendered himself at the feet of *Mahadev* (chief of Gods) who has agumented the smouldering fire (*Dhuni*) of heavenly-fire at *Muladhar* by the recitations of '*Soham*', I am That, asked this serpent to consign his poisonous fangs of Lust, Anger, Greed and Attachment by way of ablution in the heavenly fire of *Prana* ablazed between *Swadhishthan* and *Muladhar* which conserved and purified them into Celibacy, Tolerance, Renunciation and Love.

Mahadev, who had acquired Insight to peep into the Reality Beyond from the point of Inertia reached Kailash (*Shashrdal*) on *Udana Prana* through Sushmana in direct perception of Omnipresence. He was dubbed with the honour of *Shiva Shankar* by Impersonal Lord who girded this serpent of *Kundalini* round his waist and across lower abdomen covering private parts, as the symbol of Self-control over his passions, and conserved the creative energy of this serpent of *Kundalini* into executive energy of Will-power at his disposal for the deliverance of world at the hands of haughty demons blinded by diabolical power for violence. Though this serpent had purged itself of poisonous fangs, yet there remained consciousness of separate existence (duality) which asserted itself in full vigour as *Shudh Ahankar* and volunteered his services

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like a faithful friend to exterminate the demons of evil nature who had organised forces of violence to terrify the whole world and disturbed its Peace. Therefore, *Mahadev* contrived this serpent of *Kundalini Shakti* into great bow of *Shudh-Ahankar* composed of three *gunas*, *Sat*, *Raj*, *Tam* of *Prakirti* and strung it by *Udana Prana*. He vanquished powerful Demons by his shafts of Truth and Non-violence from the Bow of *Shudh Ahankar* to restore Peace and Prosperity in the three worlds, physical, mental and intellectual planes. Though this bow served *Mahadev* for a long time, but owing to indifference arising out of his ecstasy, could not exhaust the element of *Ahankar* which is rooted in the ignorance of Real Self, therefore its shafts could not go beyond three *gunas* in the relam of Impersonal Lord, *Nirgun Braham* for Self-Realization.

SELFLESS WORK

Rishi, *Vishwa Mittra*, (well-wisher of the world) wished to perform *Yagya* and kindled *Vaishwanar* fire by colliding *Prana* and *Apana* at *Manipurak* and generated *Samana* as the sacrifical fire of *Yagya* but wavering tendencies of his mind took hideous forms and thereatened to disturb the *Yagya*. *Vishwa Mitra* sought the help of Rama and Lakshman from their father Dashrath who held-fast reins of five passions and five senses, to protect his *Yagya*. Rama said, 'The very idea that you are performing this meritoreous *Yagya* for the well

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being of human beings is the root cause of disturbance, therefore, consign all desires, and their fruit to *Samana*, *Vaishwanar* fire at *Manipurak*. He surrendered his desires at the feet of Lord by pronouncing '*Swaha*' in the heavenly fire and it eliminated the element of *Ahankar* by consecrating their fruit, as purified energy of *Kundalini Shakti*. Through the performance of selfless actions, there arose Faith-in-God and power to withstand all temptations. The credit of this triumph was attributed to Rama-Chandra ji who dispelled his fears and doubts by the shafts of Truth from his bow of awakened *Kundalini Shakti* and produced conviction by his Faith-in-himself and Self-realization. His Executive Will-power singled out *Rishi's* Insight co-extensive and co-operating with *Udana Prana*, the only doer in body and universe, during chemical action of *Prana* and *Apana*, generated *Samana* at Navel and initiated him *Em Atman-Brahm*' ऐम आत्मा ब्रह्म i.e. this Self or Insight is *Brahm*, as a blessing from Lord for selfless actions performed in the service of humanity. Peace reigned supreme in his heart, with the prospect of imminent deliverance of the world at the hands of *Rama*.

DHANUSH YAGYA

Then *Vishwa Mitra*, for the well being of the world, led the two brothers Rama and Lakshman, *Gyan* and *Viveka*, Wisdom and Discrimination, in the arena of Sita's *Swayamber*, where all the great men of that time, had come to try their

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strength. Janak, father of Universe, had proclaimed throughout the world that the person who would smash the great bow of *Ahankar* weilded by *Mahadev* would be rewarded with the hand of Sita. But, they failed severally and jointly, even to move that great bow. When disappointment prevailed over the whole assembly Janak was dismayed at heart, and said, 'If I had known that the Earth is devoid of brave souls, I would have never laid down such a condition for Sita's marriage.' Then Lakshman ji (discrimination) rose to dispel this anxiety by his words of faith and hope and said, 'There is no room for disappointment where Rama Chandra ji is present.' At the instance of Guru Bashishta, Rama Chandra with the gait of perfect confidence-in-himself approached the bow and in the twinkling of an eye lifted, strung up, drew the shaft and broke down the bow into three pieces and its noise reached Paras Ram who was absorbed in meditation in Jungles. Amidst loud rejoicing and acclamations Sita proceeded to honour the victor of *Ahankar* and consecrated her separate consciousness by garlanding *Jai Mala* round the neck of her Victor. Tulsi Das has sung in Ramayan that 'Standers-by failed to discern, how and when Rama lifted, strung up, drew and smashed the bow.'

लेत चढ़ावत खैंचत गाठे !
काहू न लखा देख सब ठाढ़े !
तेहि छण मध्य राम धनु तोरा,
भरेउ भुवन धुनि घोर कठोरा

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Bow felt the touch of its Lord and became light and bowed down in all humility, and gave way before his Executive Will power of awakened *Kundalini*.

I. The heaviness of the bow of *Ahankar* was due to the ignorance of Real Self, All-pervading Essence, and the consciousness of separate existence of the weilder, because, the idea of separate existence gives weight to a thing. One does not feel the weight of his limbs when he lifts or moves them, unless there is something wrong with them. Whoever feels any part of his body, that part must be diseased and it is the harmony of health that lends buoyancy by its unconsciousness. In harmony with All-pervading Essence, there is the forgetfulness of separate consciousness of physical, mental, and intellectual planes apart from the Real Self.

II. The dead body is heavier than the living body, but dead body floats over water, therefore, living body should also float over water. The cause of living man being drowned in water is the consciousness of imminent peril to his life which produces higher degree of body-consciousness and the feeling of heaviness of body and limbs presses him down to the bottom of water. The swimmer learns by practice to maintain calmness of mind and buoyancy of body is due to the forgetfulness of body-consciousness. He feels his body and mind light and acquires Faith-in-himself to swim joyfully and freely in the element.

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III. When a man is drowned in water his *Kundalini Shakti* which contains latent quality of Oxygen (*Prana*) sustains life under water for some time and life recovers if he is rescued in time.

IV. The foetus derives its nourishment after conception from Placenta to build up physical, mental and intellectual planes and it sustains life within the womb by unfolding *Prana Shakti* inherited along *Prarabdhic* impressions of *Kundalini*, according to the requirements of *Jiva*, to be worked out in life-time, to attain the ultimate goal of Self-realization.

V. The *Prana Shakti* of *Kundalini* at *Swadhishthan* sustains the life of a *Yogi* when he has suspended the function of respiration by the control of *Prana* under the guidance of Will in long-standing *Samadhi*.

VI. The apparent death caused by snake-bite is said to have been brought back to life, even after the body has remained buried under cow-dung for several weeks, by calling the same snake to suck out its poison under the influence of *Mantra-Shakti*, a modification of Will-power. If so, his *Prana Shakti* of *Kundalini* emanating from *Swadhishthan* must have sustained his life during the intervening period.

VII. The Juggler's *Maya* (charm) has no effect on him, but deceives the senses of Spectators to their surprise. Rama—the Lord of his *Maya*, performs his *Lila* without being perceived by any one. Rama Chandra, who

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has realized his Real Self and was in tune with Nature, realized his Oneness with the manifested universe, lifted the bow of *Mahadev* without feeling its weight. Rama bent the *Gyan* end of the bow of *Ahankar* to string it with *Udana Prana*, while Lakshman held the *Bhakti* end of the bow from slipping away, at the point of Inertia, 'Self,' by the toe of his feet. Rama balanced the bow in the middle of string to find out the centre of gravity at heart, the point of equilibrium between seven centres and adjusted the arrow of love at this point and drew the string with his Executive Will-power of *Kundalini Shakti*. The energy of three *gunas* latent or potential in the body of bow of *Ahankar* converged at the Point of Tension and conserved themselves into Creative energy of *Kundalini Shakti* imbibed with that of *Hiranyagarbha* at *Muladhar*. When he further drew the point of Tension, for the arrow of Love to reach his Real Self, beyond three *gunas* of *Maya*, in Infinity, the bow was bent to its extreme and exceeded beyond the limit of recovery and exhausted its power of elasticity at the breaking point of Inertia and gave way in its return course of kinetic energy on the release of pinch into three component parts, *Sat*, *Raj* and *Tam*, only the middle part of the bow, *i.e. Sattav* remained in the hands of Rama—the incarnation of *Vishnu*, *Shudh-Sattav-guna*, *Sachchidanand Pramdham*, Impersonal Lord who is beyond the province of three *gunas* of *Maya*. The Shaft of Love flashed across *Chid-akash* of

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Sushmana, propelled by his awakened *Kundalini Shakti* piercing the heart of Sita who was lost in the Self of Rama, reached *Sahasrdal* where the extremes of *Gyan* and *Prem* (knowledge and love) met in Infinity, in direct perception of Reality in *Sat-loka* at *Satyam*. At the time of garlanding *Jaimala* of the flowers of love wreathed in the string of life, Sita consecrated her separate consciousness and became one in body, mind and soul with Rama as proposed by Janak, father of Universe, to crown the insoluble union of *Gyan*, *Bhakti* and *Shakti* in Super-conscious state of *Turiya*. The joy of Self-Reliance shown in the eyes of Ram who commanded Reverence for Real Self and his magnetic look captivated the hearts of Spectators and his sympathetic smile appeased every hungry soul who came within the range of his Attention with Benevolence.

When the heart rending-smash of the bow was heard by Paras Ram, he ran to the scene of operation. On reaching there, be found the great bow of *Mahadev* his perceptor, broken into pieces. Then his resentment knew no bounds and enquired Janak, 'Who has broken the bow, I will besmear this *Pharsa* (axe) with his blood'. There ensued a long dialogue between him and Lakshman who added fuel to the flaming fire of wrath by his sharp questions and answers fearlessly. Thus Lakshman contrived to consume his *Ahankar* in the fire of wrath, while Ramchandra controlled the reins of his violent nature by his humble, meek and

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respectful attitude. When Lakshman succeeded in consuming his *Ahankar*, the physical strength based on *Ahankar* was exhausted and he admitted his helplessness openly. Then Lakshman asked Paras Ram humourously, to shut up his eyes, which be did unconsciously, probably under the influence of his hypnotic suggestion. Then Ram Chandra filled his vacant head and heart with his own knowledge and love respectively. 'There can remain no vacuum in the universe, but Lord will occupy it'. 'Empty yourself of all pride and the Lord reveals himself.' Self-abnegation and Self-surrender invigorate the mind with fresh energy from *Kundalini Shakti.*

राम रमा पत करधन लेहू ! खैंचहु चाप मिटै संदेहू !!
देत चाप आपहि चढ़ि गएउ ! परशराम मन विस्मय भएउ !!

The denial of false Self is invariably followed by the assertion of Real Self. When the extremes of his *Gyan* and *Bhakti* met in the Infinite Self of Ram, Paras Ram recognised Ram to be the Real self of *Vishnu* and bowed in profound love and adoration. In order to make this recognition doubly sure, he presented his own bow of *Tapasya*, Austerity, to Ram to string it, which was instantaneously strung up by his Executive Will-power working along *Udana Prana.* This bow of *Tapasya* had two corners of *Bhakti* and *Ahankar* of his matchless power. Ram Chandra placed the corner of *Bhakti* on the ground and bent the other extremity of *Ahankar* to the point of *Gyan*, wisdom, with his Executive Will-power of

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awakened *Kundalini Shakti*, and strung it with the string of *Udana Prana* projecting from *Bhakti* end. When the extremes of *Gyan* and *Bhakti* met in the Self of Paras Ram, he perceived his Self to be one with Ram. All his doubts having been removed, he proceeded solemnly to jungles for meditation.

CONSERVATION OF ENERGY INTO THOUGHT.

All actions performed in waking state leave their impressions on the mind in the folds of memory, चित, in dormant state, and pass down to the repository of *Kundalini* as latent power at *Swadhishthan* and thence they pass down to *Muladhar* in subconsciousness to conserve themselves into creative energy of *Kundalini*. The dormant energy at *Swadhishthan* is conserved into three *gunas*—*Sat*, *Raj*, and *Tam*, under the patronage of *Ahankar*, ego. These dormant energies oscillate in the cradle of love between *Swadhishthan* and *Muladhar*, like the pendulum of a clock and ultimately conserve themselves into creative energy on the surrender of separate consciousness at the feet of Universal Self, and become one with the essence of *Tri-gun-atmic Hiranya-garbha*, cosmic energy at *Muladhar*. The serpent of *Kundalini* hissing, 'I am That,' '*Soham*,' sits coiled—up as Potential energy and holds its tail in its mouth, but leaves it under the influence of heavenly fire as Kinetic energy for self-expression. The effervescence of love from

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dormant *Swadhishthan* seeking union with creative energy of *Ojas* evaporated by Cosmic-fire ablazing in *Muladhar*, meet under the vigilance of Insight, at the point of Inertia, giving out spark of *Udana Prana* and open the lock-up of secret passage of *Sushumna* with flux of *Anand* (joy) on their chemical union in one's own person. This practice sets in motion the process of Atomic-disintegration in the dormant impressions of *Prana Shakti* at *Swadhishthan* to trickle down as latent creative energy of *Kundalini* at *Muladhar*. When *Ahankar* sleeps, the latent *Shakti* of *Kundaini* under the fire of self-knowledge, 'I am That,' awakens as creative energy for transmigration at *Muladhar*. The awakened *Kundalini* climbs up either along *Ida* and *Pingla* stage by stage or through the vacuum of *Sushumna* to *Sahasrdal Kanval* which like the Amplifier vacuum bulb of wireless-set, transmute it through Crescent into executive Will-power at *Ajne* at the disposal of awakened Self or *Prajjyan Brahm* who keeps alive or merges the 'Self' at his sweet will. The overcoming of sex-instinct by the union of both centres at the point of Inertia and Self-surrender of a high-water mark, please the Lord who bestows Executive Will-power upon Self to serve humanity in accordance with the plan of Nature designed by *Chanchal Brahm* and prompted by Impersonal Lord, *Nishchal Brahm*.

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KUNDALINI COMPARED WITH CONSUMPTION.

The process of awakening *Kundalini Shakti* resembles the disease of consumption. In both of them the body reduces day after day, but there is glow on the face.

जो भूभंवः को मिलाता रहे। उसे हाजते वसले सनमही नहीं

In consumption some mental distress of sexual nature, separation and constant remembrance of the beloved, *Virah*, विरह, stimulates the undeveloped centre in apposition to his electrified centre which are attracted to unite reciprocally in self-forgetfulness of love, appears lust for a while, inspite of physical separation of the beloved, but their involuntary attraction owing to chemical affinity generates abnormal heat to consume vital energy which would have gone to invigorate the whole system. The Will of the patient has no control over the process of disintegration of *Prana Shakti* set in motion by the fire of love, and its consumption continues till the whole of vital energy is consumed and death ensues or his beloved meets him. The least possible energy which escapes along *Ida nadi* to *Ajne* forms the halo of glow round the face of the patient, while the rest of his body starves owing to the consumption of vital energy in the fire of love and *Virah*.

As the root of disease lies in causal body, so the removal of mental cause by the spiritual power

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working along Insight is the chief remedy. Any medicine in order to produce its effect on causal body must attain causal state by Atomic disintegration, or dynamitation of Potency.

The process of awakening *Kundalini Shakti* is conducted by the *Udana* and the preliminary condition is the bringing of *Prana Shakti* under the control of Will along *Saraswati nadi* (Insight) on the confluence of *Ida* and *Pingla* at the point of Inertia (*Sushumna*) at *Prajjya*, when *Prana Shakti* is in full swing of enjoyment, in the cradle of love, like a pendulum between *Swadhishthan* and *Muladhar* in the peace of thoughtlessness in deep-sleep state of *Shushapti* or *Samadhi*. When the vow of Self-surrender to the Will of God is made the process of awakening *Kundalini-Shakti* will be worked out by *Devi* (God's) *Shakti* —a mighty process of nature which is infallibly efficient.

When *Kundalini Shakti* awakens, he recoupes some of his lost bulk and weight. His voice undergoes a great change and becomes sweet and ringing, like the distant roar of a lion that thunders over the head of wild beasts lying in their dens and makes them so uneasy that they come out in the open. His voice carries weight of his invulnerable will-power, soul-force and is commanding and appealing. He infuses life into every word he utters and puts his whole heart in the sense conveyed by them. His delivery becomes graceful. His eyes transpire his Faith-in-himself and his trust in the goodness of God

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under all circumstances. His practical wisdom is the precursor of success, in all undertakings, unsullied by any selfish ends. His sound vibrations emanate not only from his throat, but from his *Kundalini* and they pass through Ether along *Udana Prana* directly to head and heart of audience and are convincing to them and gain their confidence and in return journey brings satisfaction to him also. His skin becomes smooth and soft with freshness and his body gives out sweet fragrance. His excretions are few and scanty.

GOD THE BEAUTIFUL

شب مہتاب باد خوش لب دریا صنم دلبر
چشمان دارند حال ما غریقان تمو جہا

निभे क्यों कर हमारा उस परी पैकर से याराना
वुह लापरवा मैं सोदाई वह संगीं दिल मैं दिवाना
मिले क्यों कर मुझे जाना तेरी महफिल में जानाँना
मेरी सूरत फक़ीराना तेरा दरबार शाहाना

Persian Poets and Mohammedan saints have represented God as their beloved, whom they adore in all possible aspect of a mistress with fervent and passionate love for his Beauty, God the beautiful, *Sundaram.* The constant remembrance of the qualities of Beloved in their heart stimulates corresponding attributes in their *Swadhishthan* where they reach by Insight evolved out of spiritual knowledge, and the fire of love in their heart augments the fire of *Prana*

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Shakti smouldering in *Muladhar*. Insight attends the process of Atomic disintegration of dormant impressions in the repository of *Swadhishthan* and awakens *Kundalini Shakti* at *Muladhar* and controls the conversion of vital-fluid together with creative impressions into *Ojas* to be carried away by *Ida* and *Pingla* to *Ajne*. Either in forgetfulness of love or self-surrender to God, *Swadhisthan* and *Muladhar* of an aspirant become automatically one at the point of Inertia, and the Self, swinging like a pendulum finds rest and shorts the Battery with the appeasement of lust. On the completion of self-surrender God graces to open the secret door of *Sushumna* at the point of Inertia, for Insight and creative energy to climb up along *Udana Prana* to *Sahasrdal Kanwal*, crossing other plexuses, instantaneously in the presence of Personal God, *Sachchidanand* at *Satyam*, Seventh-Heaven, who bestows upon awakened Self the honour of executing the Will and plan of work designed by Personal God and deliver his message according to the needs of time and place for the advancement of prosperity and evolution of mankind.

MAIRAJ

حبیب خدا اشرف انبیا-که عرش مجیدش بود مسکا
سوار جهانگیر یکران براق-که بگزشت از قصر نیلی رواق

The *Mairaj* of Mohammad, *Habib-i-Khuda*, lover of God, is the awakening of *Kundalini Shakti*. He abnegated his desires and surrender-

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ed his self (mind and intellect) at the feet of God and became indifferent to the transient pleasures of the sense in self—forgetfulness for beloved God. One Spiritual Moon-lit night of thoughtlessness in deep sleep state when 'Self' was completely absorbed in love of God the beautiful, Who stimulated corresponding attributes in his *Swadhishthan* which automatically merged in the Universal Self at *Muladhar* to awaken *Kundalini Shakti* at the point of Inertia, symbolised by 'Blackstone.' God was pleased and opened the secret door of *Sushumna* and invited him through *Jabrail, Aql-i-Kul.* Intelligence, *Mahat* in His presence. *Jabrail,* presented him 'Burraq,' White horse of *Udana Prana* which transported *Kundalini Shakti* from *Muladhar* represented by *Swastika* = four legs of *Burraq,* from the point of Inertia along *Sushumna* through vacuum of its Vertebra. The winged Fairy of *Kundalini Shakti* flying across *Qasar-i Nili Rawaq,* Balcony of *Sahasrdal Kanwal* reached Peacock-Cresent, Seventh Heaven, *Arsh-i-Majid, Mulk-i-Baqa, Sat Loka,* instantaneously. God, *Sachchidanand* dubbed him with the robe of honour of his light or delight and devolved on him Executive Will-power of his awakened *Kundalini* and endowed him with the title of Mohammad—Worthy of Praise and returned him as a member of his Order of Prophet on earth to deliver his Message in accordance with the need of time and place in the cycle of evolution. His wife, Khudejah saw his luminous body on his return and she was the first to hear this Message

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and acknowledged him Prophet. The Message is 'There is only one God and all else is non-existence.'

لا الہ الا اللہ

एक ज़ात अल्लाह की और कुछ भी नहीं

HUMAN PSYCHOLOGY

It is admitted by almost all schools of Philosophy, that अंत मतः सो गतः 'Man's attitude at the time of death determines the future course of his life.' When Jiva-consciousness prepares to depart on his journey of life after death with the repository of *Kundalini Shakti*, his bent of mind leads the vehicle of *Udana Prana* with the predominance of *Prarabdhic Buddhi* (destiny) to his proper destination in some higher Lunar or Solar regions for enjoyment of fruits of his good actions. Jiva-consciousness being prompted by latent impressions wants to reincarnate on earth and descends along O'zone to find its way through the back of father to the womb of mother. The past impressions which are ready to work out in the coming life of foetus, evolve out of its *Kundalini* and climb to *Sahasrdal Kanwal* through *Sushumna* and produce subtle light of innate thoughts called Fate, *Prarabdha*. The wireless waves of *Prarabdha* to *Sahasrdal* are transmitted through this thought reproducing Amplifier vacuum bulb to crescent-like concave lens of knowledge to form a focus of Pole-star transpiring *Udana Prana* as consciousness. *Prajjyan Virti* is enlightened by the reflection and

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appearance of *Prajjyan Brahm* as Insight at the confluence of *Ida* and *Pingala* with *Sushumna* at *Ajne* or *Trikuti*, the entrance and exit of Real Self and *Jiva*. The Ego, *Ahankar*, the Actor has to be differentiated from *Jiva* consciousness, the Spectator. *Udana Prana* and consciousness descend along *Ida* and *Pingla* and scatter over whole Motor and Sensory nervous system to execute the orders of Will and *Prana* from brain-nerve centres in waking state. When *chanchal* Jiva—consciousness feels tired by work and wants to retire for rest in the retiring room of the vacuum of heart, *Hridaya-akash* it descends along *Ida* or *Pingla*, lingering through dream-land in the lap of *Udana Prana*, and merges in deep sleep state with *Nishchal Brahm*. While in dreaming state, *Udana Prana* recuperates exhausted parts with the energy evolved out of food by *Jatharagni* (gastric-fire) and distributes it along *Vyana Prana*. *Jiva* in sub-conscious state often descends to *Swadhishthan* as corroborated by sexual enjoyment during the sleep. *Jiva* conscicousness in identification with *Ahankar*, I am, appropriates all the functions of Will and *Prana*, voluntary and involuntary actions, to himself and spreads over the whole world in various activities of life and returns after completing its circle to the dynamo of *Kundalini Shakti* to regain its lost energy. *Jiva* carries with it the dynamic force of past latent impressions of coiled—up power of *Kundalini Shakti* which have the tendency of expansion and con-

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traction and conservation into Executive energy by *Udana Prana* under the guidance of Insight for self—expression and fulfilment. The seat of *Udana Prana* is in Throat, *Vishudha*, and it pervades whole body. It is the vehicle for transmigration of soul, *Jiva*, with its dormant *Kundalini* and ready-made *Prarabdha* according to his bent of mind at the time of death, waits for finding favourable opportunity to reincarnate in the present circumstances in which he has chosen to put himself. The foetus is the combined result of cosmic-cum-creative impressions seeking expression out of father's *Kundalini Shakti* at *Muladhar* sucked in the Uterus by Mother-*Shakti* to develope five-fold body for the budding *Jiva*. By the law of Uniformity of nature. the present physical brain and the requirements of the unfolding *Jiva* are suited to each other's purpose, but there must be some slight difference between them. Either the physical brain or *Jiva* is highly developed, else no progress will be possible there. One of the two must be able to mould and lead the other. If the physical brain is highly developed, it will adjust the present *Sanskaras* according to his lights and lead a Life of Understanding. But, if *Jiva* is advanced, it will thirst for *spiritual knowledge* for higher evolution and try to lead the Life of Soul.

Temperament, *Swabhava*, is the wire on which the beads of thought are strung. It shuts us in a prison of glass which we can not see and whose boundaries we never pass. Temperament

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prevails over time, place and condition (causation) and is inconsumable in the flames of religion. Some modification the moral sentiment avails to impose on the mind but individual texture holds its dominion and puts all religious-mindedness to route in the absence of Self-knowledge. Temperament is the veto-power in the constitution, very justly supplied to restrain opposite excess, but absurdly offered as a bar to God's *Shakti*. When soul predominates all subordinate powers of mind sleep. On the mental plane, temperament is final verdict. Into every Intelligence, there is a door, I, at *Ajne* which is never closed and the Creator passes through it. It is open to every body at all times to surrender his egoistic consciousness and instantly God comes in and determines his actions according to his *Swabhava*, temperament, which is controlled by God like a wire-puller, at whose command the puppets of three *gunas* of *Prakirti*, *Maya*, are performing all actions in this world, though body-consciousness, *Ahankar* appropriates them to itself.

मैं अन्तरयामी साक्षिन हूँ हर पुतली नाच नचाता हूँ
हम सूत्र तार हिलाते हैं हिप हिप हुर्रे हिप हिप हुर्रे

The subtle light of knowledge (*Gyan*) received through education and lens-like Crescent of knowledge to form a focus of Pole-star of consciousness which sends forth emotions in the form of tendencies to be reasoned out by intellect and Egoistic-self passes its judgment at heart whose decrees are executed by Will at *Ajne* con-

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trolling brain-nerve centres connected to the corresponding organs of sense and action. The sum-total of this awakening or consciousness is called *Jiva*, I am, Agent idea, through the agency of *Udana Prana*. When it shines through Reason, it is Spectator and when it works through Will it is Actor. Ordinarily *Jiva*-consciousness is either Spectator or Actor, but never both at the same time. Habitually he is Actor and enjoys the fruit of his actions. This attitude greatly hampers his progress for higher evolution and self-expression. Therefore, Practical *Yogi* distinguishes between these two functions mentally to bring them under the control of Insight and identifies himself with the Spectator.

With this object in view he abstracts his consciousness from outgoing posts of senses by listening to the music of '*Anhad-Ajapa Jap*, at heart and concentrates his mind on the lotus of heart to a self-luminous-point of 'Self' in the vacuum of heart at the seat of *Nishchal Brahm* in deep sleep or ecstasy of *Kevalya Samadhi*. On awakening from *samadhi* or deep sleep, the consciousness returns along *Ida* or *Pingla* to the waking centre, *Ajne*, 'Observatory' and 'Self' comes by Royal-road—silvery line of *Udana Prana* between heart and head, as Insight to supervise the functions of Will and *Prana* through four *Antah-Karan*, five *Pranas* and other supplementary senses and organs. The Insight partakes of the attributes of That changeless One, *Nishchal Brahm*. The consciousness is

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a sliding-scale of *Chanchal Jiva* which identifies itself at one time with *Nishchal* Reality and now with the flesh of his body, *Prana*, mind, intellect, life above life in infinite degrees. The criterion for determining the dignity of conciousness is, whether it has done any deed as Spectator or Actor. In order to live as Spectator, the conciousness tries to alienate and abstract itself from the entanglement of thoughts and brain-centres, but *Ahankar* identifies it with senses and organs for its own gratification. The Actor is burdened with the duties and responsibilities entailed upon him by his superiors, awaiting with an anxious heart the success or failure of his laborious undertakings and feels happy or sorrowful at every turn of events, for or against, beyond his control and is deeply affected by the frowns and favours of his superiors, whereas, Spectator is above the turmoil of performance and enjoys both, good and bad results dispassionately, as they present themselves in due course of nature and is one with the Judge and Director of Universe, his own Real Self.

Just as you can not get rid of surrounding frost, except by ascending higher and higher, so, this consciousness in order to escape the influence of *Ahankar* and its identification with concomitant variations of thoughts and feelings, rises higher and higher on the ladder of *Udana Prana* following Star, accompanied by *Anhad Shabd*, Eternal-music, until, it reaches a point, where *Ahankar* has exhausted its strength and lags behind and consciousness remains pure and simple as Insight. At this point consciousness expands and bursts

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forth into Super-consciousness and goes on expanding and magnifying into Infinity, as it gathers strength from the awakened *Kundalini* below. The other course is that the sun of Reality shines strongly by its own grace to dispel frost of Ignorance in the case of chosen few only, such as *Awtars*, Prophets, Reformers, and Conquerors.

हद हद करदे सब गये बे हद गया न कोये
हद बे हद मैंदान में रहयो कबीरा सोय
हद टपे सो औलिया बेहद टपे सो पीर
हद बेहद दोनों टपे ताका नाम फक़ीर

(टपे-फाँदे)

महरम होय सो जाने साधू एसा देश हमारा
वेद कतेब पार नहीं पावें कहन सुनन से न्यारा
जो चल जाय ब्रह्म जहाँ दर्से आगे अगम अपारा
कहत कबीर तहाँ रहन हमारी कोई बुझे गुरमुख प्यारा

The Insight being eliminated and standing apart from five layers of the body (*Koshas*) enjoys comprehensive view of 'Supreme Self-beyond,' and takes flight to that 'Alone,' being reinforced with awakened Love from heart and awakened *Kundalini* rises higher and higher, until it is lost in super-conscious state of Infinity, as the sight of God. But, before attaining this permanent state, Insight descends by the vigorous law of reaction, being still under the province of *Maya*, along *Udana Prana* which is the medium of transmiting Life, Light and Love in all the seven centres and five *Koshas*. The Insight is consciousness with its characteristic non-attachment and indi-

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fference and surveys the constitution as a whole and pervades through it to work along *Udana Prana*. On descending consciousness hangs overhead as crescent or concave-lens of spiritual knowledge or Halo and enlightens the Selfless, vacant heart with its cooling light (*Shanti*) and reflects on Pole-Star centre of volition and the innate thoughts react on brain—nerve centres to be translated into actions.

ADJUSTMENT OF LENSES

Absolute Reality descending along *Udana Prana* passes its Life, Light and Love, through concave reflector or mirrior of spiritual knowledge and forms Ethereal image of *Sachchidanand* in the recess of heart which gives clue to realize That by applying the scientific theory of Reflection enunciated by Practical wisdom (*Gyan*) to follow the shortest route of *Abhed-Bhakti*, Oneness, by complete surrender, is the highest form of devotion for Self-realization. When prompted by love of God, the devotee fixed in heart peeps into this concave mirror of spiritual knowledge, he sees his own 'Self' enormously magnified in Infinite space, *chid-akash*. If he realizes himself to be one with this Universal Self, he finds peace and is happy in his own Self, but, is terrified if he looks upon it as a separate Entity from himself, whom he worships and adores in all possible aspect of a vigilant Master. The light of *Sachchidanand* falls on the convex lens of Self at *Swadhishthan*, stimulating dormant impressions to converge along the light

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of *Udana Prana* to a focus of 'star' in heavenly-fire hissing 'I am That,' 'So-ham' and infuses life by conserving them, through the process of Atomic disintegration, into creative energy of *Kundalini Shakti* at the seat of Universal Self, Mahadev, in *Muladhar* centre. By the mental attraction and repulsion of *Swadhishthan* and *Muladhar* centre *Udana Prana* attains the point of Inertia, in Self forgetfulness of love and the awakened *Kundalini-Shakti* climbs up to *Sahasrdal* and is happy with Shiva—the Benefactor, on the Sofa of Oneness, *Sauj-Sej*, and works at *Ajne*, for the advancement of happiness of the world by executing the Will of her Lord.

When Insight has succeeded in merging the knower into knowledge (*Gyan*) at the focus of Pole-star by adjusting the concave (negative) lens of spiritual knowledge and Lover emerges beloved in heart, to be focused at the point of Inertia, by evolving equal degree in the convex (positive) lens of love, at *Swadhishthan* in apposition to the former, which on the surrender of Self come face to face, so that Insight peeps through both lenses, Normal and Real state of *Sachchidanand*, Personal-God, on seventh centre, *Satyam*, who graces to open secret-door of *Sushumna* like that of womb at the point of Inertia between *Swadhishthan* and *Muladhar* centre. The creative energy together with Insight recoils to *Sahasrdal Kanwal* to be transmuted into Executive Will-power at the disposal of Personal God, who devolves it on the awakened Self at *Ajne* for exe-

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cuting the plan of work designed by him for the evolution of human beings of that time and place in the cycle of prosperity.

ज़माने में तेरी शोहरत है और पर्दा नशीं है तू !
जहाँ मरता है बिन देखे मेरी जां वह हसीन है तू !!
खुदी को अपनी जब खोया तो पाया आप में तुझको
मेरी आँखों में पिनहाँ है मेरे दिल में मकीं है तू
किसी की क्या यह हस्ती है जो तुझको आँख से देखे
नज़र वालों से पुछो तो कोई किसजा नहीं है तू !!
निज़ाकत ने छिपा रक्खा है तुझ को मेरी आँखों से
उठा सकता नहीं वारे नज़र वह नाजनीं है तू !!
जगह तेरी मुकरिर वह करे जो कोई काफ़िर हो
न बालाये फलक है तू न बालाये जमीं है तू !!
यक़ीदा जिसका जैसा है वही तेरी भी हालत है
मेरे महबूब शक है तू गुमान है तू यकीं है तू

SILK WORM

Evolution of human mind resembles the stages of development of a Silk-worm. Nascent mind holds Divinity within the heart. Like the development of a Larvae into Caterpillar, it developes into human mind and spins out double thread of thoughts and emotions from the xanthate of mind and encloses itself in a reticulated web like cocoon of self-imposed duties and circumstances of his own creation, which he regards too precious to be sacrificed, though he may have to sacrifice himself. Thus to obtain silk, the outer crust of worm for sense enjoyment, they lose

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sight of Reality within and kill the Larvae in the boiling water of worldly wisdom.

यह जिस्म अपना तो ऐ प्यारे तस्ववर महज़ है तेरा
हमारा क्या विगड़ता है अहा हा हा अहो हो हो

Only those who wait and watch till Larvae developes into Chrysalis by its natural growth and bursts the cocoon of entanglement of name and form, *Maya*, and finds itself free again, leaving cocoon or mental coil behind it flies in Infinite *Chid-akash* as Butterfly, *Param Hans* in *Parmanand* and realizes that the Self of man, in the recess of heart, is the same *Sachchidanand*, Personal God, with metaphysical frame of three *gunas* and five elements of which the universe and human mind and body is composed.

चादर झीनी झीनी बीनी
अष्टकंवल दिल चर्खा डोले पाँच तत्व गुन तीनी
नो दस मास विनत में लागे मूर्ख मेली कीनी
जब ये चादर बन कर आई तब रंगरेज़े दीनी
शील सन्तोष का रंग लगा कर सतगुर ने रंग दीनी
जिन ओढ़ी तिन मरम न जानी मैली कर कर दीनी
धुर्व ओढ़ी प्रहलाद ने ओड़ी सुखदेव ने निरमल कीनी
दास कवीर जतन कर ओढ़ी जयों की तयों धरदीनी

तलाशे यार में आया है कुछ ऐसा मज़ा
आपका खोदुं उसी को उमर भर ढूँड़ा करूं
उमर भर के ईशक में लेदे के दो चिजें मिलीं
इक तसववर यार का और राज़ जज़वय ईशका

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The beauty of this Celestial phenomenon of *Sachchidanand* in the heart of man lies in this, that all lovers of Egoistic-consciousness who look upon it from different angles of vision and stages of evolution feel and realize that Personal God is looking face to face with smiling eyes and His sight becomes their Insight. The inexpressible loy of Oneness bursts forth into continuous jaughter and declares with unflinching zeal the fundamental truth, *Aham Brahm Asmi*, 'I am that,' *Anal-Haq*.

मैरा दिल वही दिल रूवा भी वही है
जो है मुद्दइ मुद्दा भी वही है
सुना है यह अल्लाह वालों से हमन
जो सब से जुदा है मिला भी वही है
जो सब से मिला है जुदा भी वही है
जो दरदे जिगर है दवा भी वही है
मरज भी वही है शफा भी वही है
वजूद एक ठहरा तो फिर क्या है झिगड़ा
खुदी भी वही है खुदा भी वही है
खुशी भी वही है राम भी वही है

He wears the crown of three jewels, Sun, Moon and Star, *Sat, Chit, Anand*, which shine in the light of *Nirgun Brahm*, Impersonal Lord shedding Life, Light and Love from the halo of Self-realization.

I. *Sahasrdal Kanwal*—the thousand petaled lotus, Sun, on the awakening of *Kundalini Shakti* shines behind the back of head and throws

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spiritual halo of Majesty, *Jalal* of Executive Will-power over the face and stands for existence, सत of *Sachchidanand.*

II The *Parnav Bind*, Pole-Star, shines at *Trikuti*—the junction of *Ida*, *Pingla* and Insight and the inverted focus of both eyes, *Tapah*, *Ajne* connotes consciousness चित of Personal God and denotes knowledge *Sanjyan Virti* of *Jiva Atman.*

III The Crescent, Moon, on the cerebral, is sprinkling its cooling balm of moon light of spiritual knowledge, emanating Peace (*Shanti*), Happiness (*Anand*) and adds *Jamal* (beauty and love) to *Jalal* (Majesty) of the face. These three luminaries shine in full splendour of Self realization with the light of *Sachchidanand Paramdham*, Impersonal Lord who is manifesting in the person of Perfect Man whose eyes divulge the open-secret within.

मैं तोय देखूँ तू मोय देख, देखत देखत ऐसा देख
मिट जाय धोका हो जाय एक
यार मेरा मुझ में है मैं यार में हूँ विल जरूर
वस्ल को याँ दखल क्या और हिजर नाफर जाम क्या
तुझ में मैं और मुझ में तू आँखें मिला कर देख ले
और अगर देखे न तू तो मुझ पै है ईलजाम क्या
पुख्ता मगजों के लिये है रहनुमा मेरा सखुन
आशिक़ा हासिल करेंगे इस से मरदे खाम क्या
सशि सूर पावक को करे प्रकाश से निज धाम वे
इस चाम से तज नेह को उस धाम कर विश्राम वे !!

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आशिक लखावें सेन जो लख सेन को कर चेन वे !
तू आप मालिक खुद खुदा क्यों भटकदा दिन रेन वे !!
भाखे ग्यानी सुन प्राणी नेक न धर धिरवे !
आपा भुलायो जग बनायो आपनी तकसीर वे !!

سزد آنکه دم زنم من زکمال کبریائي -
که سواے حق نه بینم بوجود فی قباي -
همه ایں صفات و ذاتم که باعالم شهودست -
بخدا که اوست پیدا به لیاس ماسوري -
نظر بصورتم کن به نگاه دیده دل -
که نمایدت سراپا همه جلوه خداای -
همه تهمت است برمن که توگوئے منم من -
نه من منست ایں من زخداست خود تماي -
همه دلبری و نازست که بصورت نیازست -
چو نیاز شان خاص است زشیون دلرباي -

SELF-EXPRESSION.

वनदो राम नाम रघुवर के ! हेतू कृषान भान हिम करके !!
सशि सुर पावक को करे प्रकाश सो निज धाम वे !
इस चाम से तज नेह को उस धाम कर विश्राम वे ॥
आशिक़ लखावें सेन जो लख सेन को कर चैन वे !
तू आप मालिक खुद खुदा क्यों भटकता दिन रेन वे ॥
टुक चिन वृह्मानन्द को जग निरते हो पार वे !
आपा भुलायो जग बनायो आपनी तकसीर वे ॥

Undifferentiated Reality (*Nishchal Brahm*) is illumining Sun, Moon and Star of ॐ, out of these ऊ represents Sun, ◌ँ *Matra* represents Moon

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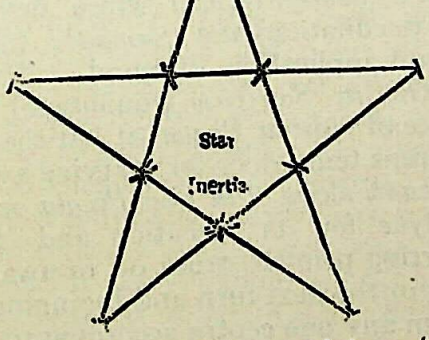
and Dot, *Bindi* stands for spark of Fire and Star in *Pinda* and *Brahmand*. The Sun of Knowledge sheds its lustre on Moon of *Anand* infusing consciousness (*Chit*) in this concave lens and its light converges into a focus of star, 1. *Parnava Bind* at *Ajne*. 2. *Jiva Ataman* at heart, 3. point of Inertia, tenth secret door at Tirbeni, imperceptible confluence of *Ida and Pingla* with *Sushumna*, in human body between *Muladhar* and *Swadhishthan* centres.

सुरत शब्द एक अंग कर देखो विमल वहार !
मद्ध सुषमना के तिल वसे तिल में जोत अपार !!
कर नैना दिदार वदन विच प्यारा है !
नौ दरवाजे प्रगट ही दिखें दसवाँ कर दिया बन्द
कुलफ़ जड़ तारा है ! कर नैना दिदार बदन विच तारा है



'Star', in Theosophy, proclaims, 'Behold, I come quickly.' It is the secret charm of Free Masonry. It presents Metaphysical formulae

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and a puzzle and riddle to be solved only by those initiated in the Order of Star. Star represents nine centres in human form and the riddle requires to cross the nine points one after the other, by striking every third point each time, without beginning from the one that has already been struck off, so that one point is left out in the end, 10th secret door, through which awakened *Kundalini Shakti* climbs up to *Sahasrdal* centre for conservation into Executive Will-power at the disposal of 'Awakened Self.'

From Metaphysical point of view three trinity of centres are located in human constitution, according to their inherent attributes of *Gyan, Bhakti and Shakti,* which are sub-divided into *Raju, Tamu and Sattav gunas* and evolve causal, subtle and gross bodies. *Atman,* Self, witnesses and illumines these changes in deep sleep, dreaming and waking state. Each point is the centre of *Dharna* (concentration) which develops into *Dhyana* (meditation) and *Samadhi* (absorption) by constant application of mind. These three become One in *Sanjyam* (confluence) with the appearance of *Udana Prana,* at last the point of Inertia opens tenth door for carrying away *Kundalini Shakti* along *Ida* and *Pingla* or *Sushumna* to *Ajne* for its execution and fulfilment. Each starting point is struck off or awakened by *Sanjyam* in the next turn and beginning may be made from any one centre according to personal aptitude or the course advised by Preceptor. *Sanjyam* is practised at every succeeding centre, till each of them blossoms like lotus in the presence

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of Sun of Reality which is focused through the Crescent-Reflector of Moon, *Satyam*, on the top of head, at *1. Ajne 2. Anahat 3.* the point of Inertia, between *Swadhishthan* and *Muladhar*. These three stars stand out prominently in the horizon of Insight intermingling their light of *Gyan, Bhakti and Shakti*, with the light of सत चितआनन्द Sachchidanand who illumines Sun, Moon and Star in *Pinda and Brahmand.*

In *Pinda* (human body) Absolute Reality is shedding its lustre (Light, Life and Love) on the concave lens of consciousness, formed out of evaporated aspirations from heart, transforming it into light of Reason and forms Ethereal image of Reality in the vacuum of heart with a spark of Love. The worked-out aspirations settle down at *Swadhishthan* as dormant impressions where they take the form of convex lens of Love (lust) through which rays of Life pass from the Sun of Reality to converge at a focus of 'Star' and rouses heavenly-fire of *Prana*, at the point of Inertia. This 'Star' is a miniature sun with all the properties and qualities of Original sun and gives clue to trace back the sun of Reality, when seen from the point of Inertia through Normal, produced by adjusting cancave and convex lenses in opposition to each other, and also opens the secret-door of *Sushumna* for the climbing up of awakened *Kundalini Shakti* to *Sahasrdal* at the disposal of Insight of the man of Self-realization.

The Crescent-concave lens, on the top of head, is bound by limitations of knowledge and is vaxing and waning by nature, and is sub-

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ject to eclipses of body-consciousness and passing clouds of emotions and is dependent upon the sun of Reality for light. Therefore, the sun of God-realization is beyond the reach of light of knowledge, proceeding from the Crescent. Though it is a great help during the night of Ignorance, which comes to an end, like the rotation of earth round the sun, with the change of the angle of vision of consciousness by the grace of *Guru*, who appears at the break of dawn of spirituality in crimson robe of an Ascetic for the transformation of body-consciousness into Soul-consciousness.

The power of reasoning and light in the lamp of Intellect is borrowed from the sun of God and the wick of Intellect burns and lits up the night of worldliness in the expectation (love) of the sun of spiritual knowledge. Just at the break of dawn, the lamp goes out with a glow, so they never meet. The light of Intellect comes to an end when spiritual light dawns upon man by the grace of *Guru*, then how can the lamp of intellect give any account of the sun of God-consciousness. The Moon of knowledge and lamp of Intellect is the only guide (light) during the darkness of night of Ignorance and worldliness, though they patiently lead a man to the happy dawn by Faith in the Goodness of nature, but can not face the sun of Spiritual knowledge. Because, the lamp expires and extinguishes before day-break with a glow and the light of Moon merges in the light of Sun, when Sun of Super-consciousnss rises in horizon by the rotation of earth and vanishes the dark-

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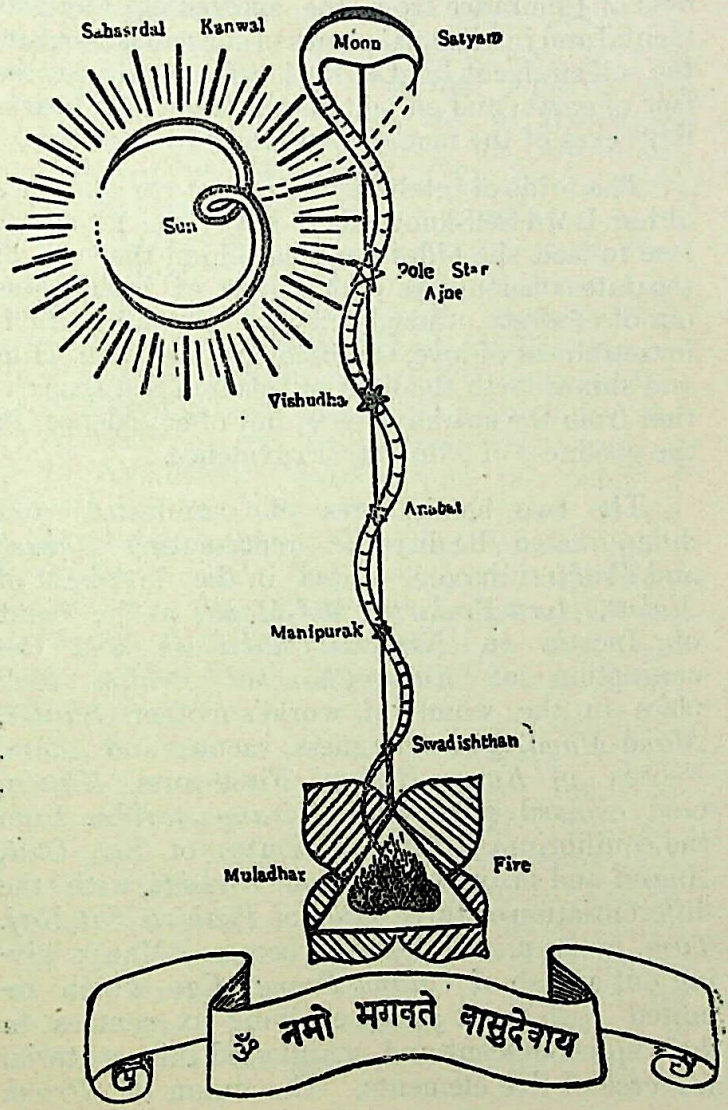

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ness of Ignorance from the succeeding physical, mental and intellectual planes of consciousness, and the self-effulgent light of Real Self envelopes the face of earth, and enlightens the heart and sparkling eyes of the man of Self-Realization.

The bride of intellect yearns to see the face of her Lord-Self-knowledge, but when he comes face to face, she hides her face behind the veil of separate-conciousness with a glow of bashfulness out of modesty. though in the prevailing Self-forgetfulness of love, she becomes one with Him and shines forth the light of Intution and Inspiration from the sparkling eyes, full of confidence in the goodness of Almighty Providence.

The two hemispheres of manifested and differentiated Reality ॐ representing *Purush* and *Prakirti* become united in the love-knot of *Mahat*, *Apra-Prakirti*, *Mol-Maya*, at the point of Inertia in *Nishchal-Chid akash* and the conception of *Karan-Chanchal Brahm* took place in the womb of world's mother *Shakti*, *Maha Maya*, शून nothingness, vacuum and *Adam*. Feotus of *Karan Brahm*, First-cause, *Khuda*, God evolved placenta of *Hiranya-garbha*, from the equilibrium of three attributes of *Sat*, *Chit*, *Anand* and projected creation *Sirishti*, with the differentiation of three *gunas* of *Prakirti Sat*, *Raj*, *Tam*, by its primal desire to become Many; giving out a flash of *Udana Prana*, Ego which reunited with three *gunas* evolving six centres in their spiral descent and manifested this material universe of five elements. The union of *Prush*

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and *Prakirti* brought about by *Maya*—withthe desire of Self-expression at the point of Inertia, tended rays of sun of consciousness to converge and pass through Moon-like concave lens formed by the hood of serpent of *Kundalini Shakti* to a focus of Pole Star for involution. This serpent of *Prana Shakti* (Kinetic energy) being prompted by desire for manifestation, let off its tail from its mouth in spiral descent, evolving inherent qualities at six centres, *Ajne*, *Vishudha*, *Anahat*, *Manipurak*, *Swadhishtkan and Muladhar*, till Egoistic-Self kindled cosmic-fire in the four petaled *Swastika* ✠ to rouse dormant *Prana Sahkti* in living organism for the propagation of its species or the climbing up of *Kundalini Shakti* from the point of Inertia, to be attained by *Udana Prana* in forgetfulness of love craving for the union of Negative and Positive poles separately charged by the Battery of lust and the awakening of *Kundalini Shakti* by the meditation of *Om Namo Bhagvate Basdegae* ॐ नमो भगवते वासुदेवाय. *Udana Prana* formed the focus of sun as star to rouse *Kundalini Shakti*, through convex-lens of *Swadhishthan* and kindled smouldering-fire in *Muladhar*. The reciprocal action and reaction of *Swadhishthan* and *Muladhar* centres opens the lock-up of *Sushumna* at the point of Inertia for the awakened *Kundalini Shakti* to climb up to *Sahasrdal Kanwal* through the vacuum of Vertebra for transmutation into Executive Will-power at the disposal of Insight of awakened Self at

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Ajne for the advancement of happiness in general and evolution of whole creation. The extremes of both hemispheres meet in Infinity, Undifferentiated, *Nishchal Brahm* which illumines this Trinity of Sun; Moon, and Star (fire).

NOTHINGNESS

नथा कुछ तो खुदा था, कुछ न होता तो खुदा होता
डुबोया मुझ को होने ने, न होता मैं तो क्या होता

'God created the world out of nothing.' —*Bible.* The apparent *shoon* शुन, *Maya*, nothingness in the knot of *Mahat* has *Nishchal* Reality behind it as its back-ground, *Adhishthan.* The Potential energy, Supporter, husband, *Hiranyagarbha*, *Karan Brahm*, Sun, heavenly-fiire was at rest in sound sleep (*Shukhpat*) at *Muladhar* and when it was disturbed by inherent desire for manifestation, it found itself displaced as Kinetic energy *Prana-Shakti* in the womb of world's mother *Shakti*, *Hiranya-Garbha*, *Parjapat*, Moon, Water in dreaming state at *Swadhishthan.*

The kinetic energy in sub-conscious state reverted with a negative force to resume its position of Rest at *Muladhar*, but receiving the seed of Potential energy in its womb receded back with the momentum of positive force to the square of that distance at *Manipurak*, Navel, wakeful state and gave birth to manifold universe. This knot of love, symbolised by *Mahadev*, *Shimbhu limgan* between *Purush* and

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Prakirti has encompassed *Shoon* शुन vacuum, *Maya* in *Chid-akash*, *Nishchal Brahm*, to project *Prana* from the coiled up *Shakti* of *Hiranya-Garbha* (cosmic-energy) for the manifestation of Universe.

Many philosophers wonder, How ! the world can come out of nothingness, because they miss the Reality behind it, which is the background, *Adhishthan* of this seeming-nothingness, *Adam*, *Shoon*, शुन vacuum as they understand it. The seeming nothingness out of which this universe has projected or evolved is the causal body, *Karan Sharir*, cosmic energy involved, *Tamu guna* in *Sukhpat* state of no dreams, *Anand-maye-kosh*, seed, ice, glacier, *Avidya*, (*vidya* involved) Ignorance, *Maya*, primal desire.

Under the influence of Sun of Reality, *Nishchal Brahm* and without any effort on Its part.

1. The ice of Ignorance (*Avidya*) melts into a stream of Crystal water of *Prana*, running down the mountain-side rapidly for involution.

2. The causal body, *Karan-Sharir*, *Tamu-guna* projects subtle body (*Soksham Sharir*) *Rajuguna*.

3. The deep-sleep state (*Sukhpat*) produces dreaming state and subject and object leak out of it.

4. The Equipoise, *Anand* gives place to vacillating state of mind, *Antah-Karan*, which is happy and sorrowful at times.

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5. The seed of *Prana Shakti* sprouts forth as a plant at the point of Inertia, *Chalaza* of seed, by the action of heat and water from *Muladhar* and *Swadhishthan* centres respectively.

In the next forthcoming stage, 1. the mountaneous stream flows on the plains as a navigable river and proceeds towards the ocean of Oneness. There is no image of the Sun of Reality reflected in *Tamuguna* state of Ice (animal life) or *Sattavaguna* state of vapours (Gods) but it appears only when Ice melts under the influence of Sun of Reality and flows as calm and limpid water of the river of human mind. When the water of mind begins to evaporate, owing to the heat of Sun of Reality, by Austerity it is carried away to the higher regions by Monsoon winds of *Udana Prana* and descends on the top of mountains as snow, causal body to complete the cycle of involution and evolution and transmigration.

Dreaming state gave rise to wakeful state and lust, anger, greed, attachment and vanity made their appearance out of deep sleep of *Avidya*, Ignorance, as 'Subject' and caused the phenomena of manifold activities of world as 'Object'. Sun of Real Self reflected in the lake of mind *Antah-Karan*, as the Self of man, and flying clouds of *Maya* over-shadowed the sun of *Atman*, Reality, but *Sattavic Buddhi*, Balanced-mind cleared the atmosphere by the gust of Practical wisdom and gave impetus to the reflected image of 'Self' for Self-Realization by tracing back the Sun of Reality through its reflection in the lake of mind.

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The seed brings forth tree, bearing flowers and fruits which hold within them the seed out of which the tree has evolved. The tree returns to the state of seed after completing the cycle of evolution and seed has the same capacity and aptitude of production as the original one. If you break-open the seed, you will see nothing therein, but, where you see nothing there lies all the power and microscopic impressions of previous manifestations coiled up in the vacuum, womb, of creative energy of *Kundalini Shakti* in deep sleep state.

Five senses and thoughts (*Chit-virtis*) are fatigued with work in wakeful state at *Ajne* then Local-Self-consciousness retires for rest in Sweet-slumber along *Ida* and *Pingla nadi* and becomes the 'Subject' (mind and intellect) of dreaming state which creates mental 'objective world' as his play-ground ; but soon after exhaustion over-powers the dreaming subject, who merges in deep sleep state (*Sukhpat*) of *Avidya*, sub-consciousness in the recess (vacuum) of heart or swings in the cradle of *Prana* between *Swadhishthan* and *Muladhar* seeking and outstripping the point of Inertia, in the absence of self-surrender at the feet of Lord. Next along with Subject the whole of mental phenomena vanishes and absorbs in *Udana Prana*, causing seeming nothingness by the absence of dreams and *Chanchal Jiva*—consciousness in self-forgetfulness becomes One with Bliss, *Parmanand* of *Nishchal*, Real Self in *Turiya* as the one witness of foregoing stages.

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I am the Monarch of all I survey,
My right there is none to dispute.

खुश खड़ा दुनियाँ की छत पर हूँ तमाश देखता !
गाह वगाह देता लगा हूँ आरिफों की सी सदा !!
हम तो हम हैं और यह सब हैं हमारे सामने !
कह दिया ललकार कर अपनी खुशी यों राम ने !!

The ignorance of Real Self, (*Mol-avidya*) remains in tact as the seed of Ignorance is not destroyed in *Sukhpat*, deep-sleep, but in *Turiyatit* Super-consciousness. Therefore *Jiva* consciousness sprouts forth again by the law of compensation (*Karma*) under the influence of *Maya*. *Jiva-Atman* having drunk deep at the fountain head of *Anand*, Bliss in *Sukhpat*, deep sleep state of thoughtlessness, comes out again, owing to inherent latent Ignorance of its Real nature and being tired of rest leaks out subject and object for their play in dream-land, but retains reminiscence of *Anand*, happiness and certifies it with his mind and intellect in perfect faith about the truth of that super-conscious state in the ensuing wakeful state. In order that the above statement about the negation of separate consciousness and absence of all dreams in *Sukhpat*,—deep sleep state of thoughtlessness, may be true without contradiction in terms, some one, at least Insight, consciousness withdrawn from bodies (*Koshas*) must be present there as an eye witness to certify the fact of nothingness and the presence of *Parmanand* (Bliss) in the light of super-consciousness of

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Turiya-stit. Insight, being one with the source of All-happiness, at a time, when separate consciousness (I) was absorbed in Self-forgetfulness of deep sleep state of thoughtlessness, feeling itself One with Real Self, *Nishchal Brahm* but comes out again in the ensuing wakeful state and deposes as to the truth about barrenness of Causal state (*Tol avidya*) which is pregnant with the foetus of this Unverse *Hiranya Garbha* for its manifestations.

१. पौंड़ी हती पलका पै मैं निश ध्यान,
और ग्यान पिया से लगाये।
लाग गईं पलकें पल सों,
पल लागत ही पल में पिया आये।
जैसे उठीं उनके मिलवे को,
जाग पड़ी पिया पास न पाये।
मीरन और तो सोय के खोवत,
हूँ सखी पीतम जाग गँवायो॥
प्यारे नाहीं मिटत मेरे जिया की कसक,
तन मन धन सब वारूँगी उनपर।
जो कोई दिखादे मोरे पिया की झलक।

२. मोय सोवत श्याम जगाय गयो,
कछू नेत्र सेन चलाय गयो।
सपने में झलक दिखाय गयो,
मुख मोर मोर मुसकाय गयो।
छब देख पिया कि मैं दंग रही,
सब मन की मन में उमंग रही।

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न वह उचंग रही न वह तरंग रही,
वही रोम रोम रंग छाय गयो।
दईव, मारी गई मोरी नींद उछट,
फिर पायो पिया को न अपने निकट।
घबरा के उठी देखन झटपट,
कित जाने वह राम बिलाय गयो।
अब आवत नींद न जात जिया,
सखी कैसे मिलें देखन को पिया।
चलो डूब मरें गहरी नदियाँ,
यही राह मिलन की बताय गयो।
यों रोये से होत है राम कहा
मिट जाय तू तो मिटे झगड़ा।
उसे इत उत ढूँढ़त फिरत कहा,
वह तोई में देख समाय गयो।

३. सोते से जाग पड़ों यार नहीं पायो बग़ल में
ढाल तलवरियाँ खुटी पै टंगी बरछी अधर धरी,
राम नहीं पायो बग़ल में

४. नेस्ती हस्ती है यारो और हस्ती कुछ नहीं।
बे खुदी मस्ती है यारो और मस्ती कुछ नहीं।
अपनी करूँ तलाश तो उसका पता मिले।
हो जाउँ बेखबर तो उधर की खबर मिले।
दिया आपको मैंने इस वास्ते खो।
न समझे कोई यार से गैर मुझको।

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REMINISCENCE

I was lying on a sofa in contemplation of my beloved *Ram*—husband and was soon transported out of body consciousness, in sweet slumber to thoughtlessness of *Sukhpat* and *Smadhi*, by Insight and had the vision of Divinity which is so strikingly beautiful that I was fascinated and fired with love and tried to embrace him, but this effort arising out of body-consciousness woke-me up and missed my beloved husband, *Ram* from my side to my utter disappointment.

When this dreaming 'Subject' has been laid-aside in sound sleep (*Sushapti*) and the sword of Mind and shield of Intellect are hung over the peg of thoughtlessness in the retiring-room (*hirdae-akash*) of heart and in sub-consciousness *Jiva* slides down to *Swadhishthan* where it swings in the cradle of *Prana* between *Swadhishtan* and *Muladhar*, seeking and out-stripping the point of Inertia, unless Superintending Insight fixes there spear of *Udana Prana* by the grace of All-merciful Providence for the awakening of *Kundalini Shakti*.

The only way left open to 'Self' is to sink all thoughts of separate-consciousness and dive deep in the ocean of thoughlessness (*Ghan-Shushapti*) and become one with *Ram*, Universal Self at *Muladhar*, in the bliss of God-consciousness at the altar of point of Inertia for the surrender of Egoistic-Self (*Ahankar*) at the feet of beloved Ram, Personal God.

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The Insight balances the scale-panes of *Gyan* (God-consciousness) and *Agyan* (body-consciousness) at the point of Inertia in super-consciousness, 'I am That,' with the recitations of '*So-ham*' *Ajapa-Jap* along respiration. But the assertion of Ego and persistance of separate-consciousness not to sacrifice itself at the alter of love, lowers the scale of higher-consciousness to sub-consciousness which goes down to the dreaming and wakeful states along *Raju-Pingla* and *Tamu—Ida* currents of *Prana* arising between *Swadhishthan* and *Muladhar*. The kind and merciful look of the beloved *Ram* puts its weight in the scale—pan of *Gyan* (soul-consciousness) and rouses dormant love to sum up his courage to sacrifice or surrender this 'self' for the awakening of *Kundalini Shakti*. Then the scale-pane of *Agyan* (Ignorance) loses its weight and comes up again to the level of self-forgetfulness in thoughtlessness of *Sukhpat* resuming *sattav* state of equilibrium of super-consciousness when the beloved *Ram* cheers him up with a smelling look and extends his loving hand to become one with him (*Jiva-consciousness*) on the *Sauj-Sej* of Oneness at the point of Inertia in *Turiya-atit*, super-conscious state of *Parmanand*, Bills Absolute.

सोई जाने जाहि देओ जनाई, जानत, तुम्हें तुमही होजाई।

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KANISHK AND ANARVACHNIYA THEORY CONTRASTED

In the Epic-making controversy (*Shash thrarth*) Sri Shankar Acharya demolished Kanishk theory and upheld *Anarvachinya* theory of *Ad—duait Vedanta.* According to Buddhist school of philosophy based on Kanishk theory, there is no permanent substance behind the qualities, as they are themselves competent to create this universe out of shoon शुन seeming nothingness which is inexplicable Swami Shankar Acharya convinced Mandan Misra of the Reality behind seeming nothingness as its basis and background under the Presidentship of Misra's wife. Misra yielded before his higher spiritual attainments and Self-realization and became his disciple. Misra's wife put questions to Acharya relating to the science of birth which involved the secret of awakening *Kundalini Shakti,* but he evaded their answers under the cloak of leading unmarried life of a *Brahmchari.* The under lying secret is that those who have not differentiated between Impersonal and Personal God but believe in the existence of Personal God only *Sachchidanand, Chanchal Sargun Brahm* for creation, by the union of *Purush* and *Prakirti,* fail to understand and prove, how, *Schchidananad Sarup* under the influence of his primal desire, *Maya* has projected this manifested and qualified world out of nothingness in the love-knot of *Mahat, Apra-Prakirti,* a stage between unmanifested and manifested Reality, Impersonal and

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Personal God. Nay he utterly fails to convince an Atheist, who does no believe in the existence of Personal God, *Chanchal Brahm* and a Permanent Essence, *chid—akash, Nishchal Brahm* as the basis of nothingness, *Maya* for the projection of this changeful universe out of three qualities of *Prakirti* in union with *Purush*. The combination of mere qualities, without the base of any Real substance behind it, can not produce something out of nothing, unless and until he has this secret opened and realised that Impersonal Lord *Nischal and Nirguna Brahm* Undifferentiated Reality, Absolute existence, Eternal being, ذات الٰہ beyond *Shachcaidanand Sarup* is the basis of existance सत, هستي and non-existence असत نیستی in the love knot of *Mahat* between *Purush and Prakirti* which have united to project this phenomena of spiral-descent in seven stages of *Pinda* and *Brahmand* from three qualities of *Prakirti* out of the womb of Nothingness. That Reality beyond is to be realised by uniting the extremes of *Purush* and *Prakirti* representing two hemispheres of ॐ in Infinity. The three attributes of *Sat*, *Chit*, and *Anand*, and *Sat*, *Raj* and *Tam* though intrinsically the same, when welded together under the hammer of Insight on the anvil of 'Self' become One Impersonal Lord, Absolute Being beyond Name and Form, Time, Space and cansation. That Impersonal Self in super-conscious state of *Turiya-Atit*, is illumining Trinity of Sun, Moon and Star of Om, in *Pinda* and *Brahmand*, Microcosm and Macrocosm. This Transcendental state of *Turiya* is Unchangable, Indivisible, Omniscence,

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Omnipresence, Omnipotence, Happiness and Fearlessness. The first three syllables of A.U.M. stand for Existence, Knowledge and Bliss, Physical, Mental, and Intellectual planes, Genitals, Heart and Head, *Jagrat, Sowpan* and *Shushapti, Nasut, Malkut* and *Jabrut* and fourth half Matra of Om is Av-vyakt, *Nirgun* and *Nishchal Brahm* One permanent living essence *Chid—akash*, the source and fountain of Air—like *Chanchal Brahm*. In *Turiya, Lahut* at *Satyam* on the top of head, *Jiva* and *Sargun Brahm* become One in ecstasy-cum—happiness of *Sukhpat* and in *Turiya—atit* they transcend separate-consciousness and differentiation between Personal and Impersonal God vanishes for ever. Super—conscious state of *Turiya* has all the incidence of wakefulness and *Nishchal Atman* pervading and prompting all stages stands aloof from them.

किये हरसे हालत के गरचे निसारें,

वले राम तनहा था मुतलक़ इकाई।

This *Atman* is not realised by desiring alone but by the analysis (sacrifice) of Self at the altar of Self-surrender '*Neti Neti*,' '*not that, not that.*' The Insight of Practical Wisdom (Vedanta), struck the Safety-match of knowledge against the Phosphoric paste of *Kundalini Shakti* to kindle the fire of love and the light of wisdom given out by the burning stick of *Ahankar* vanished the darkness of ages for ever. One realises his own *Atman*, the last half syllable of *Om*, the Blessed Divinity that envelopes and enshrines Infinity,

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the fountain-head that animates physical, mental and intellectual planes and manifests himself as this vast universe and witnesses all stages standing apart from them.

The subtle reverberations of A. U. M. proceeding from navel, throat and nose resounded back through Ether, *child—akash* to *Muladhar*, resembling peal of thunder, *Anhad*, and *Anad-Shabd*, loudest and eternal sound. These reverberations produced heavenly-fire, in *Prana-maye-Kosha*, comprising '*Bhur Bhuwa* and *Swaha*' centres, with the hissing sound of Serpent-fire, blazing in *Muladhar*, and the point of Inertia becomes prominent by practising '*Soham*' recitation along breath. Vibrations of *Anhad Shabd* sound like the notes of Wireless-message, in the Audio and Vision Amplifier vacuum valve of *Sahasrdal Kanwal* which receives Wireless transmission from *Muladhar* along *Udana Prana* through *Chid-akash*, vacuum of Vertebra. *Sahasrdal Kanwal* is surrounded by a liquid to condense sound and light vibrations for volume control Crescent to be re-enacted through nerve-centres of the brains at *Ajne*, according to Spiritual evolution of the Self who transmits his Will along *Udana Prana* working his organs of Sense and Action, in execution of the plane of the Director of Universe. *Anhad Shabd* is to be distinguished from the allied sound of *Jathra-agni* burning in *Manipurak* which can be heard by shutting the ears to resemble the sound of Railway-train crossing the iron-bridge. These Wireles notes of *Anhad*

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Shabd develop into distant sound of Church-bell, while engaging the wide range of Attention सुरत they swell into heavy and loud peal of thunder and flashes of lightning and slowly end in the ringing sound of Conch-shell, producing ecstasy of Self-forgetfulness, when Insight, re-traces its unknown source by taking a leap over the whole phenomena into Infinite *Chid-Akash* and realizes *Nishchal Brahm* at the other extremity of echo and kindles heavenly-fire of Cosmos in *Muladhar* for the support and manifestation of energy in *Pinda* and *Brahmand*, with perfect calm and peace in the heart and head.

सुरत शब्द एक अंग कर देखो विमल बहार।
मध सुषमना के तिल बसे तिल में जोत अपार॥
कावये दिल की महराव में सुन गोर से।
आरही धुर से सदा तेरे बुलाने के लिये॥
महरम होये सो जाने साधू ऐसा देश हमारा।
वेद कतेब पार नहीं पावें कहन सुन्न से न्यारा॥
जात वर्न कुल क्रिया नाहीं, नाहीं सन्ध्या न्यिम अचारा
सुन्न महल में नोबत बाजे किंगरी वीन सितारा।
विन बादल जहाँ बिजली चमके विनसुर शब्द उचारा।
जो चल जाये वृह्म जहाँ दरसे आगे अगम अपारा।
कहत कवीर तहाँ रहन हमारी कोई बूझे गुरमुख प्यारा
महरम होय सो जाने साधू ऐसा देश हमारा।

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WIRELESS-PRAYERS

Thoughts and actions of the life of Understanding are carried on by Telegraphic wires of Motor and Sensory nerves spreading throughout human body, being directed from brain-centres at the disposal of Will at *Ajne*. But the life of Soul supersedes it by carrying out its functions without the help of wires, sending thought-waves in *Chid-akash* by Electro-motive force of *Kundaliai Shakti* under the control of Insight. The seven centres or pluexuses constitute wireless-circuit. *Swadhishthan* the seat of Self is the repository of all dormant and latent impressions of previous rounds of birth and all sincere prayers are responded to from this wireless station. From the time of conception the decisions of *Prarabdh* inherited from father's latent and creative impressions of *Kundalini* at *Muladhar* are transported by *Udana Prana* from Placenta to Embryo's *Swadhishthan*, then rise through *Chid-akash*, vacuum of *Sushumna* in vertebra, along Electro-motive waves of *Prana* to wave Amplifier vacuum valve of *Sahasrdal* lotus radiating thought vibrations form Volume control Crescent to brain-centres attached to *Ajne*, for the development of various parts, and to work out *Prarabdh*, as he grows in life, yielding fruit thereof to be appropriated by the Ego or Insight as the case may be. Hence forward double consciousness of life of understanding and life of soul run parallel to each other, one prevailing at a time, without any

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compromise, lead life to separate destination. The fruits of various thoughts and actions are classified according to their evolution by the mind, *Antah-Karan*, to take either course through proper channel of *Ida*, *Pingla* and *Sushumna* and undergo various stages of evolution in passing from *Mano*, (mind) to *Pranamaye-Kosha* at *Swadhishthan* centre. The devotional prayers and sincere thoughts penetrate to the vacuum of heart (Microphone) where thought energy is transformed into waves of *Prana* to be transmitted directly to the repository of dormant and latent impressions of *Kundalini Shakti* in *Swadhishthan*. Each impression carries its own solution or response in its womb to be evolved by *Udana Prana* for conversion into creative energy at *Muladhar* in due course of nature and Insight transmits them from the point of Inertia through the vacuum of *Chid-akash* to the Audio—vision wave amplifier vacuum valve of *Sahasrdal*-lotus transforming *Ojas* wireless-waves of high-frequency into thought reproducing vibrations through surrounding liquid condensor to volume-controling Crescent for distribution to proper heads of work through *Ajne* according to the spiritual development of mind under the guidance of Ego or Insight, completing wireless circuit which inspires the Will at *Ajne* and imparts Faith in the heart of Aspirant who patiently waits and watches the response of Providence, having emptied his head and heart of Self-will in complete Self-surrender. More things are wrought by Prayer, than this world dreams of,

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WHEY

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दन ॥
पार्थोवत्सःसुधीर्भोक्ता दुग्धं गीता मृतंमहत ॥

The *Upnishadas* are cow and Sri Krishna is the milk-man and thinking mind is the sucking calff and Gita is the life-giving milk (Nectar) full of *Shakti*.

Vigilent mind received this milk in the pot of heart on sieving it through Discrimination (*Viveka*) and boiled it over smouldering fire of Cosmos fanned by *Ajapa-Jap* of '*Soham*' through respiration and cooled it in the air of patience and perseverance. Then thinking mind poured it in the earthen-pot of temporal *Buddhi*, sense-knowledge and gave the *Jaman* (sour) of Spiritual power of Guru's grace, *Daya* and transformed it into pure white curd and evolved *Prana Shakti*, latent in the milk. The delicious curd of spiritual knowledge has fallen to the lot of human beings alone and not to lower creatures who instinctively suck their mother's milk for nourishment. The curd is soothing like words of wisdom which most scholars enjoy deliciously and fervently and gives them *Shanti*, peace of mind, to some extent. The creame of curd contains Spiritual Power and the water squeezed or left out by the curd is superfluous talk that comes out of religious bigotry, though outwardly it has the blue colour of love. The acidity of search after Truth decomposes hot milk of heated-discussions into water of superfluous talk

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leaving the cheese of well-established inferences settled after due deliberations. The compressed cheese is more invigorating when preserved in the form of religious books. But the men of Practical wisdom churn out Butter or *Neni* full of *Shakti*, vitality, out of curd by *Kundalini Yoga* practices, in which this curd is transferred from head to the pot of *Kundalini* between *Swadhishthan* and *Muladhar* and churning-staff of *Udana Prana* is plunged with its four petals of duty, धर्म wealth, अर्थ desire काम and salvation मोक्ष at *Swadhishthan* in the curd of dormant impressions of previous rounds of birth to evolve creative energy of Butter to be conserved into Executive Will-power of *Kundalini Shakti*. All tendency for dissipation of *Shakti* is watched and held in check by Self-control. The churning staff of *Udana Prana* is attached to the pole of Vertebra by the practice of *Dharna* and *Dhyana* at *Vishudha* (Throat) and *Manipurak* (Navel) and is turned about both-ways by the rope of *Ida* and *Pingla* respiration reciting '*Soham*' attentively and smoothly with every inspiration and expiration (*Porak* and *Rechak*) of breath, simultaneously, through both nostrils, *i.e.* *Sushumna* while churning is carried on from *Anahat* (heart) by the Insight. The heat of heavenly fire is generated by churning, which pervades and permeates every particle of the contents of the pot of *Kundalini* and rouses latent and creative energy in the curd of subtle energy at *Swadhishthan*. The contents of pot being agitated tremendously to the core by

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the continuous churning, evolve creative stage at the point of atomic disintegration through *Udana Prana* to conserve subtle energy of curd into creative energy of Butter or *Neni* which sprays and foams on the surface of Whey (Matha) in stillness and closeness of *Kumbhak* (cessation of breath) at the point of saturation of heat in the agitated contents. The conservation of energy by *Udana Prana* on the point of Saturation applies with equal force to the formation of rain-drops in the pealing clouds and to the formation of Semen on the saturation of heat produced by mental commotion and respiration for churning the blood throughout circulatory system. Now Practical wisdom by sprinkling cold water of love and devotion from the heart in the pot of *Swadhishthan* separates Butter or *Neni* from the heated contents and it floats over the surface of Whey. This Butter or *Neni* is full of *Shakti*, Spiritual power and is the same *Makhan* (Butter) which Sri Krishna loved so much to eat from here, there and every where and wherever he could lay his hands upon it from all the *Vedas* and *Upnishadas* and Sages. This Butter he clarified into *Shudh-Ghi*, *Medha-Buddhi*, Intution, Prajjyan, over the fire of Self knowledge and gave it to Arjuna in the battle-field of action (*Kuru-chhetar*) which filled him with indomitable energy and faith-in-himself for the discharge of his duty in the moment of despondency that prevailed upon him owing to the Ignorance of Real Self.

As it is pleasant to drink milk, so it is invigo-

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rating to listen to the teachings of spiritual Guide. When the milk of spiritual knowledge of *Bhagwat Gita* goes down the throat through Ear by hearing (श्रवन) into stomach (mind) it sours by Boil of wordly disposition and gastric fire and discriminative intellect decomposes it into coagulated cheese of well-stuffed memory and leaves out blue-water of spoken words of love and wisdom, *Vachak Gyan*. The assimilative faculty of mind मनन conserves this milk into life-giving blood which invigorates mental disposition and aggravates the humours of blood. But the inferences drawn after due deliberations निध्यासन by the churning of life-giving milk is delicious Butter (*Makhan*). When this Butter is taken with *Misri* (candy) of *Ram-nam*, God's name, it fills the heart with zeal and courage for Self-realization, and its invigorating effect is felt in the whole system as cheerfulness and perseverance in the persuit of salvation.

When a man interprets spiritual knowledge in the light of reasoning, it retards his progress by strengthening previous convictions, but the words of a Guru are like Whey which enter deep into the soul and rouse him to work out his salvation by developing his mental and intellectual powers which enable him to look forward and to work in right earnest giving everything its right place and true worth. Whey is superior to milk, because, Cosmic-fire generated by churning has evolved creative energy within it, which predominates over temperament and rouses *Prana Shakti* to con-

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sume the cause of all diseases—foreign matter and dormant impressions settled in *Swadhishthan* and stimulates *Jathra-agni* to digest properly the food taken in, and conserves it into life-energy to regain lost health and build up muscles and widen mental and intellectual vision so as to detect and distinguish Actor (*Udana Prana*) from Spectator (Insight) and to identify Spectator with Real Self, *Nischal Brahm* beyond manifestation.

Now, the secrets of attaining spiritual power and Soul Force opened here in this volume is the Whey of spiritual power and knowledge obtained by the churning of *Upnishads*—open secrets, in *Swadhishthan* which I present to those whose digestive power of mind has been suppressed (*Mand-agni*) by taking unwholesome intellectual food cooked with the water of materialism over the fire of *Ahankar* (egoism). Ignorance of Real Self, resulting in the loss of appetite for Truth and Diarrhoea of clear thinking power for their salvation from the bondage of helplessness. In such a state of mental weakness, how can the love of Duty and Righteousness manifest itself for the real welfare of the motherland and the advancement of whole human race. The creative energy evolved in this spiritual Whey, when taken regularly by the above patient, will rouse dormant *Prana Shakti* of the emasculated system to consume foreign matter which has suppressed *Jathra-agni*, and fire of Patriotism and love of Real Self which can awaken Executive Will-power

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of *Kundalini Shakti* to reinvigorate mind and intellect of the living soul of the Motherland to infuse energy in every one to do his duty, and to restore harmony in discordant notes of men's-mind and unity in their undertakings for her Freedom and their own Salvation.

अवतो मेरा राम नाम दूसरा न कोई
दही की मटोकी मैंने मूलाधार बिलोई
माखन माखन काढ़ लियो छाछ पियेकोई
अंसुअन जल सींच २ प्रेम वेल वोई।
अब तो वेल पोंड गई अमर फल होई
साधन संग वैठ वैठ लोक लाज खोई।
अब तो बात फैल गई जाने सब कोई॥

होगया मेहमाँ सराये कसरते मोहूम आह!
वह दिले खाली के तेरा खास खिलवत खाना था!!
खुदा का घर है बुतखाना हमारा दिल नहीं आशिक!
मुक़ामे आत्मा है नहीं खुदाविन ठैर सकता है!!

RAJ HANSA

It is true about the choice of books. 'Water, water every where, not a drop to drink.' The wide ocean of Literature is unpalatable and requires distillation over the fire of discrimination or evaporation by the Sun of Self-study to rain down as drinkable and wholesome water for collection in private pools, or heads. As it is difficult to get pure milk from the market, so it is improbable to learn unalloyed Truth from books unless you look within and think

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out for your Self. In this plenty of books, few people possess the ability to discriminate between what is to be swallowed and what is to be ignored like a *Raj-Hansa* (Goose) who drinks only milk leaving aside water, because it requires special aptitude and mental training. The man of the world has no aptitude to think steadily and calmly and devote himself dispassionately to the study of Self. If he ever does so, it is the impulse of the moment. He would not devote his serious thoughts to arrive at any Truth and apply them to the problems of life, but is content with second-hand Truths from others or on the authority of books, where the truth is hidden beneath superfluous matter and it will tax the capacity of a persevering man to dig out patiently. The ancient sages to safe-guard Truths have locked them up in the stronghold of mysterious words, so that they will hardly let-out or yield their secrets but to the deserving man only, and that too after hard test. Our ancestors having dived deep in the ocean of serious contemplation had discovered Spiritual Truths and on their basis laid the foundation of a comprehensive civilization. But that train of thought handed down to Posterity, got fatigued and sluggard in its long journey through ages and centuries, mean while thinking power suffered in agility and wavered in concentration and was dissipated in vagaries and consequently *Shakti* waned away. Now our civilization is at a stand still, rather it is lagging behind presenting only the outward semblance of Religion, *Dharma*. Our spiritualism

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is but a twinkling, flickering and wavering light in the vastness of mass-mind. Spiritualism is our sacred legacy and those who have a fair share of it can rouse within them such an indefatigable and invulnerable power of *Kundalini Shakti*, which, if properly awakened, and weighed against combined forces of materialism of West will not be found wanting but will be overwhelmingly superior to them. Having organised all the material forces they assume Trustee-ship and Tutor-ship of East for an Indefinite period, without discharging their obligation to enable them to stand upon their own legs. This imperious presumption offends against the designed plan of Nature and National Self-respect has fostered disaffection and disruption of friendly ties.

We do not find fault with any body, because, it is the lifeless system, a machine that is crushing our manhood under the wheels of oppression sanctioned by misguided selfishness in the intoxication of Godless power. None can remove our helplessness, unless we are awakened to our sense of duty and unite philanthropic energy with philosophic calm.

झंडा ऊँचा रहे हमारा, विजयी विश्व तिरंगा प्यारा।
जागा भारत देश हमारा, साया सर पर सबके हमारा।
सबसे अच्छा हिन्द प्यारा, आजाद रहेगा शेर हमारा।
बुद्धी हारी देह विचारी, खोलो आत्म द्रिष्टी प्यारी॥

The Awakened Bharat, to work out its Salvation, has undertaken regular course of penance and sufferings to purge out the sin of

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body-consciousness resulting in communalism and untouchability and is advised by the Will of God to drink this Whey of spiritual power to rouse dormant Faith-in-himself inherited from our fore-fathers, to consume and assimilate foreign-matter as in past, which has suppressed fire of Patriotism and Self-respect. Self-Purification enabled Awakened Bharat to listen to the voice of God within and determined to lift emasculated masses from the slough of inferiority and helplessness to the level of Equality and whole-heartedly undertake the management of Temples, religious and charitable institutes in its hands from the clutches of mis-guided Usurpers for Self-aggrandizement. They yield permanent source of income from the offerings and donations of generous public in the name of God, for philanthropic purposes recommended by the representatives of the Nation for management to select committee, to reorganise their expenditure according to the requirements of time for the advancement of Social and Religious status, and the education of young men in Applied sciences to shake-off dependence upon others by manufacturing their articles of necessity. This enterprising spirit will go ahead to solve the problem of un-employment facing millions of human beings whose life-blood is being sucked by exorbitant prices and consequent poverty, cares and anxiety in the absence of fair-field to help themselves.

Any National *Dharam* (duty) the Aryan nation of yore, in the harmony of health, undertook to accomplish, it flourished through several

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generations without fuss and ado of the present day short lived and sentimental agitation and pushed it through thick and thin, without losing heart and surmounted difficulties boldly with great sacrifices at the altar of Duty in the service of humanity and motherland. Because they had Faith-in-God along with Faith-in-himself and not mere blind resignation to God. A real combination of faith-in-himself and faith-in-God like that of Arjuna and Hanuman is the secret of success. It is not the length of programme that matters, but the charge of determination and enthusiasm behind that overcomes difficulties. If the fire of Patriotism is struck just at the time when the line of aim is adjusted, it will set-fire to the adjoining gun-powder of *Kundalini Shakti* and the object in view will be shot at or realized. If, any how right opportunity is not taken advantage of, the object aimed at will change its place in due course of changeful nature. If we catch and follow the train of thought exposed and dilated upon here, after great research through the practices of *Yoga*, it will lead Insight to the seat of *Kundalini Shakti* reposed in *Swadhishthan* centre for the purpose of awakening it which has been concealed by ancient Masters, to test our determination and zeal for it, in the mysterious words of '*Yoga Kundalini Upnishad.*' ओ३म् श्रां हीं क्रीं

Parable—A Millionaire built a temple and buried his wealth beneath the top of that temple and recorded the amount of money

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and the time of burying it in a document of business. When he died his great grandsons reading the document looked for their legacy. They consulted wiser heads who interpreted the words, 'beneath the top of temple' to mean, beneath the surface of earth, below the top of temple. Thereupon, they dug the ground under the pedestal of God. till it sank down, but to their great disappointment, they found not a single shell. A great *Mahatma* happened to pass thereby and enquired the cause of the ruin of temple. The whole story was related to him, who assured them to recover their lost treasure, if they rebuilt that temple in its original form in expiation of their sin. Having faith in the sagacity of *Mahatma*, they completed the construction of the temple within a short time. Then waited upon the *Mahatma*, who proceeded to the temple with the document specifying the amount, year, month, day *nak-shatr* (star) upto the minute *pal* (second) of burying the treasure beneath the top of the temple. Then exactly at the time mentioned in the document, *Mahatma* looked for the object in view and discovered that the shadow of the top of the temple was falling obliquely at a distance from the temple. He atonce pointed out the spot which was immediately dug and the treasure recovered.

Similarly in this temple of God (human body) the store-house of Infinite energy of *Prana Shakti* of *Kundalini* is buried beneath the Crescent, concave-moon glimmering on the top

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of head at *Satyam* whose converse convex-moon is gleaming at *Swadhishthan* centre, the repository of dormant and latent impressions handed down from generation to generation, to evolve creative stage in them for their fruition and expression. This convex lens in Males is forming focus of Reality over head as 'Star' at the point of Inertia, 10th door—the lock-up of *Sushumna*, between *Swadhishthan* and *Muladhar* centres. Sentiments of knowledge and love affect reciprocally, along Electromotive force of *Prana Shakti* and these concave and convex lenses are denoted by *Satyam* and *Swadhishthan* and their action and reaction is opposite and equal. When adjusted in apposition they produce Normal for Insight from the point of Inertia to *Chanchal Brahm* beyond Intellect. While in Females the convex moon of *Swadhishthan* is under the direct influence of Crescent Moon at *Satyam* whose magnetic currents affect the Elliptical course of waxing and waning convex-moon, Crescent at *Swadhishthan* revolving round about the Uterus in 29½ days infusing cupidity in ascending and descending order, in different parts of the body, as well as producing Menses like the Tides, after 27 days, at its open-mouth, for the remaining 2½ days. Thus menstrual regularity and derangement affect brain-centres reciprocally and respectively excite and stimulate Coquetry in the mind and Hysterical convulsions in nervous system.

Without the guidance of Spiritual Guide, *Sat Guru* and search within by Insight, *Jigyasu*

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is unable to find out right situation of *Kundalini Shakti* and open the secret door of *Sushumna* at the point of Inertia by interpreting *Yoga Kundalini Upnishad*, although, he may demolish this temple of God (human body) as many times as he likes and take birth again. The *Guru* of Practical wisdom, Vedanta, leads Insight to this gateway of the kingdom of heaven and awaken *Kundalini Shakti* at the point of Inertia and God who is Just and Merciful condescends to restore him his Legacy for discharging the duties enjoined upon him by the plan of Nature in accordance with the needs of Time and Place, for the uplift of society by opening new Vistas of their physical, mental, intellectual and spiritual planes of development successively.

जब तक इनसाँ में खुदी है कुछ पता मिलता नहीं
जादये राहे वफ़ा गोर अज फना मिलता नहीं
अपनी नादानी से इनसाँ खाक भी छाने तो क्या
गोहरे मकसद दरे वुतके सिवा मिलता नहीं
नाखुने खार आके खुद अक़्दह तेरा कर देगा वा
पहले पाये शोक में पैदा कोई छाला तो हो
मिला है वेखुदी को हुकम वज़्मे मेहरमियत से
कोई खुद बीं ईधर आये तो कह देना के पर्दा है
फना हो जायेंगे क़तरे को दरिया से मिला देंगे
तिरा ओवे निशाँ हम वे निशान होकर पता देंगे
हुवाब आसा में दम भरता हूँ तेरी आशनाई का
निहायत ग़म है इस कतरे को दरिया से जुदाई का
तलाशे यार वेजा है यह फिकरे वसल ला हासिल
उसे मिलते हो तुम स्वामी जो ढूँढ़े वे निशान होकर

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पाया हर नाम गले का हरवा
हरवा देख हर मेरे मोहे
जब देखो तब ठाड़े दुअरवा
यह कुञ्जी मोरे सतगुर ने दीनी
मन चाहे तब खोला किवड़वा

JUSTICE AND MERCY

Courage brother do not stumble
Though the path be dark as night
There's a '*Star*' to guide the humble
Trust in God and do the right,
Simple rule and safest guiding
Inward peace and shining light
'*Star*' upon our path abiding
Trust in God and do the right
Do your best and leave the rest
'O Self-Revellent One, Reveal Thyself'.

विश्वास कर सब आस पर हर दास तवजे हो रहे
जप नाम तव विन श्रम तरहें भवनाथ राम नमा महे

The realization of *Brahm* is not possible through the study of Vedas or the performance of austerities, but *Brahm* makes his own choice of the person who by his self-surrender moves His Grace to reveal Himself,—the personification of Justice and Mercy, *Dayaluta* and *Niyaekari*, *Fazal* and *Adal*. These two apparently conflicting attributes meet in Infinity and are embodied in His Infinite Self as co-relative and convertible attributes. His Mercy is never without a just cause, and Truth

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demands that every individual soul should feel a living desire to become like Him. This desire of Perfection in the heart of Man gives clue to his original status which he enjoys in his Inner Self (*Antarmukh Atman*) even though his External-self, (*Baharmukh Virti*) sees his own imperfection in body, mind and intellect. 'I, the imperfect, worship my own Perfect'.—*Emerson.* Through Intuition he feels his Real nature and asserts his Divinity by the denial of false self.

To invoke Intuition, he practices all the possible ways of *Raja*, *Bhakti* and *Gyan Yoga*, through *Karma*, *Upasna* and *Gyana* and meditates and contemplates on their corresponding centres for the attainment of that on which he has set his heart. The grace of his spiritual guide and ultimately that of Divinity comes as a justification to crown his efforts with success by Self Realization.

An aspiring-soul following the path of Royal-road of *Patanjal* observes 8 rules of *Yam* and 10 of *Niyam* enjoined by *Astang-yoga*, and practices *Prityhar*, abstraction of mind from the 5 organs of sense, and concentrates his mind at the *Dharna* of heart, in an easy-posture *Asana*, having regard to usage and needs of time and place.

Heart is the chief centre of devotion out of seven plexuses of *Dharna* (concentration) which deepens into *Dhyana* (constant application of mind). The function of Intellect is to compare, distinguish and reason out ideas and facts presented by the mind, then volition

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adapts inferences drawn after due deliberation and Ego carries out its order through organs of sense. When knower, knowledge and the object known are absorbed in the oneness of *Samadhi* and the knower merges in the object known or in the knowledge, in a blissful state of self-forgetfulness at *Ajne*, *Parnav Bind*, beyond which knowledge bursts forth into Intuition whose ready-made inferences dawn upon the horizon of Intellect to be worked out, in tune with nature in the field of action.

तशरीफ लाता हैं जनून चशमो सरोदिल फर्शे राह
पहलू में मत रखना खिरद को राँड़ यह वदकार है

The temporal Intellect is the widowed wife of Intuition and as such is not worthy of trust and reliance or attachment and association by the really wise and virtuous men. Not only because of her separation and bereavement from her Lord, the spiritual knowledge, but also, that reliance upon her will make him slave of the senses and will lead him astray from the path of virtue. Virtue is knowledge, knowledge is power and power attends wisdom. Wisdom gives Freedom. Intellect being limited can not hold or grasp the whole, of unlimited Self or Divinity within it.

Dhyana (contemplation) does not consist in infusing the mind, but, evacuating it of all conceptions that haunt it every now and then, by means of abstraction and concentration of mind on a definite point of view, *Dharna*, for the purification of mind (*chit*) to reveal and mani-

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fest the Divinity within. The intense desire for the object of love and constant application of mind is *Dhyana*, meditation.

In *Samadhi* (deep-meditation) one loses self-consciousness in love or becomes one with the object of love. One rises above desires in *Kevalya Samadhi* and thoughtlessness of *Shushapti*, forgetfulness of separate-consciousness on the union of head and heart in *Sanjyam*, equilibrium of *Dharma*, *Dhyana* and *Samadhi*, when the vacuum of heart is automatically filled by His Grace and Presence, as there can remain no vacuum in the Universe. The Divinity condescends to fill up the vacant heart with the presence of *Chanchal Brahm*, and quenches thirst for Perfection from the fountain-head of Life, Light, and Love, *Nishchal Brahm*.

In a running Motor Car, so long as you keep standing in the window, desiring your friend to come in, he can not step in, but the moment you vacate the entrance; he comes in, to your great pleasure and joy. The seeming-nothingness in the interior of a seed, is full of power for growing a gigantic tree. When one loses the idea of separate consciousness (*doi*) being lost in love, while *Ahankar* (*Khudi*) vacates the mind on complete Self-Surrender but waits patiently in receptive mood with a vacant heart which the Universal Self condescends to fill up and graces it with His Majestic Presence of *Chanchal Brahm*, Sachchidanand. On losing limited consciousness, the Jiva-consciousness attains to super-consciousness of being All-in-All.

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गर चशमे बसीरत में है मारफत का नुर !
तो जिस तरफ को देखिये ऊसका ही है जहुर !!

The invulnerable and unshakable faith in the indispensability of *Ataman Gyan* (Self-realization) will bear him safely through the blazing fire of Renunciation of all desires and rescues him from the wide-gaping mouth of the hissing serpent of *Ahankar* at *Swadhishthan* and steer clear through the turmoils of this voyage of *Bhav Sagar*, sea of worldliness, to a safe Heaven at *Muladhar* in the land of Happiness, and Bliss.

आँख कान मुख मूँद के नाम निरंजन ले
अन्दर के पट तब खुलें जब बाहर के पट दे
इस दीदे में जो दीदा है।
वह दीदा भी ना दीदा है॥
उस दीदे में जो दीदा है।
वह दीदा खुदा रसीदा है॥

When the out-going mental waves (*Bahir-mukh virtis*) are blockaded in *Asampargyat Samadhi*, thoughtless concentration at heart, the Inner-life, (*Antarmukh Atman*) is over-flooded with the in-rush of Spiritual life and the Truths arrived at by argumentation and reasoning, are felt and accepted by Faith, and burst the embankments of Intellect (*Buddhi*) to become one with the vast ocean of Reality. The Real Self realized through Intuition becomes one with Universal Self and sees Himself in everything and everything in Himself, One in All and All in One.

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इत हादी इसे कहते हैं समझ ले निसवत
जान में जान है और जानें जहाँ जान में है
अजब एक जलवा तेरा चारसु है।
नजर जिस तरफ कीजिये तू ही तू है॥

All that is expected from an aspiring soul is to surrender himself in love at the feet of Divinity and all else will be added unto him. He who will save his life, shall lose it and he who will lose it, shall save it. In sorrow, she would give birth to a child and bear its travail patiently and hopefully.

जियुँ पतनग दिपक जरे प्रीत से प्राण जलावे।
जगमग जोत सही न जावे जोत में आन समावे॥
जियुँ त्रिया पनघट जाये सिर गागर भर लावे।
सखी संग से बोलत चालत सुरत गागरसे लावे॥
हंस हंस कंथ न पाइयाँ जिन पाया तिन रोये
हाँसे खेले पियु मिले तो कौनं सुहागिन होये
सूरमा के सर नहीं दाता के घन नायें
पतिव्रता के तन नहीं सुरत बसे पियु मायें
जियों तिरिया पीहर बसे सुरत बसे पियु मायें
तियों जन जग में रहें और रब को भुल नायें

Just as a child crawls to the feet of his mother, who out of deep affection takes up the child and clings him to her bosom and sucks him milk. So the aspiring one ought to reach the feet of True-guide (*Sat-Guru*) in all humility; who lifts him up and embraces him at full length of his open arms and makes him drink deep at the fountain of love from his pure heart, the

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nectar of hope, courage and faith which transports him in Self-forgetfulness of love-madness beyond Intellect at the feet of Divinity to move his *Daya* (mercy) by complete Self-surrender; then Lord is pleased to reveal Himself in Divine-Justice, in abundance of love and manifests Himself as Knowledge, Power and Bliss.

गुरु गोविन्द दोनों खड़े किसके लागों पाये
बलहारी गुरु आपने जिन गोविन्द दिये मिलाये।
हर रूँठे गुरु मिलावें गुरु रूँठे कहों ठौर
भटकत हैं वे मूढ़ नर जो गुरु को समझें और॥

A bride wishes to approach her bride-groom in full swing of youth to consecrate her person at the feet of her Lord, but modesty restrains her feet at every step. Her blushing manners are sufficient incentive to rouse carnal love in the heart of bride-groom, who throws an affectionate glance (ray) on the ice of her bashfulness which soon melts away. The bride-groom cutting asunder the Guardian-knot of regard, and deference, due to her sex, steps-forward, breaking the ice of propriety and decency by his amourous advances, prompted by self-forgetfulness of love, to receive her in his open arms, as she can not throw away the mask of modesty and shyness, due to her body-consciousness, by any effort on her own part. Intense love and exuberance of lust prompts his heart to be attracted towards her to abridge the gulf of separation between her *Swadhishthan* and his *Muladhar* centre by his forwardness removing the veil

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of shyness, to gratify their carnal cravings of heart and *Swadhishthan* and to provide her deficiency of creative energy for conception. The bride under the impulse of love to meet her Lord, has compressed her separate consciousness under the mask of modesty to the extreme point of ignition in self-forgetfulness of love, indicated by sparkling and reddish eyes charged with positive (female) to ignite negative (male) electricity giving out the spark of lust, in the impatient heart of bride-groom who consigns all thoughts of decency to the fire of love and exceeds the bounds of propriety to unite body and mind by the reciprocal attraction and repulsion of *Swadhishthan* and *Muladhar* through the interposition of sliding bridge of carnal passions in full swing of enjoyment and intoxication. The Negative and Positive electricity conductors of both sexes craving for the union of *Muladhar* and *Swadhishthan* centres of differently charged bodies, unite in the magnetic-field of North and South poles of the Dynamo of *Prana Shakti* giving out spark of *Udana Prana*, '*Jivan Shakti*', at the point of Inertia, having been imbibed with creative energy from *Muladhar* to be sucked in the womb of Mother *Shakti* at *Swadhishthan* for conception. The Electro-motive waves of life and love are always transmitted from this Point of Inertia to inspire the heart with mutual love, which sparkles in the eyes beaming with happiness and illumine the head with Practical wisdom of a house-holder, throwing light on the road of virtue, avoiding the pit-

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falls of adversity and disgrace, by following the course of Righteousness enjoined by *Sat-Shastras* upon partners-in-life for the advancement of social Status and moral Evolution of Society and their own Spiritual elevation.

होशियारी है फरेबे आशकी खाने का नाम
आशकी है बन्द आँखें करके लुट जाने का नाम
वायदा चलते रास्ते का खेल है माशूक का
हिजर है इस खेल के बनकर बिगड़ जाने का नाम
दरद वह उम्मीद है जो बनते बनते टूट जाये
जब्त है मजबूर होकर दिल को समझाने का नाम
खामकारे इश्क को वायदों पर उसके है इक़ीन
दिलने उम्मीदे वफा समझा है इतराने का नाम
हम तुम हों शबे वस्ल अकेले तो मजा हो
हम से हो अदब दुर हया तुम से जुदा हो
दुनिया में रह के सब से जुदा हो तो जानिये
शह ऐन सल्तनत गदा हो तो जानिये
खुबाने कम सिनों पे सभी होते हैं फिदा
पीरे खम कमर पे फिदा हो तो जानिये

मजाज है जिनये हकीकत इसी में होगर खुदा की रहमत
चढ़हूँ में वामे कमाल परयों के फिर न रुये जवाल देखूँ
जिस तरफ को उठाता हूँ अपनी नजर !
चश्म हैरत में है देख जलवा तेरा !!
हुसन होकर हसीनों की तो आवरू !
इम्तहाँ अशिकों का है पर्दा तेरा !!
निहां भी है तू आशकारा भी है तू !
राज खुलता यही मेरे प्यारे तेरा !!

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When this householder has progressed on the path of spirituality and has conserved his family attachment into love of God by the practice of *Shakti*, *Bhakti* and *Gyan Yoga* at the feet of Spiritual Guide for Self-realization, uniting the simultaneous beats of heart and head (*Anhat* and *Ajne*) with the link of *Udana Prana* and consecrated his desires in the augmented fire of *Jathragni* at *Manipurak* to control up and down movements of *Prana Shakti* in *Swadhishthan*. Then he identified himself with Universal Self by uniting, *Muladhar* and *Swadhishthan* centres in his own person through self-surrender at the feet of Lord, who condescends to awaken *Kundalini Shakti* at the point of Inertia by '*So-ham*' fanning cosmic fire for Atomic disintegration of dormant impressions into *Ojas* at *Muladhar* and the awakened *Shakti* together with creative energy climbs up through *Sushumna* at *Sahasrdal* lotus for conservation into Executive-Will-power at the disposal of Will of God or Insight at *Ajne*. But he continues to perform his duties, having regard to the common course of events, without attachment to his personal gain to the end of his life, for the good of humanity and whole creation. The selfless unclaimed dormant and latent impressions of *Kundalini* (*Sanchit Sanskaras*) left out or set free at his death, are appropriated and imbibed by the law of affinity in the person of deserving ones who appreciate and admire certain qualities of the deceased, to attain *Nirvan* by the completion of the cycle of evo-

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lution when they merge in *Hiranya Garbha*, the store-house of cosmic energy. Whenever a *Jivan Mukta*, free and perfect soul, or a Martyar gives up his mortal coil, his subtle and causal bodies (*Koshas*) do not transmigrate on the Vehicle of *Udana Prana* but subside and conserve into *Apra-Prakirti*, for *Moksha*, creating a vacuum in its place and the whole creation, animate and inanimate moves one step forward in the chain of evolution, to fill up the gap caused thereby and a miraculcus and marvelous Reformation or Progression takes place in the whole existence and his Mission is automatically fulfilled which could not be attained during his life-time. He attains Indivisibility, Immortality, realizing his oneness with Universal and Permanent, All-pervading-living-Essence, *Nischal Brahm, Chid-akash.*

Immortal One,
Whom we that have not seen thy face,
By faith and faith alone embrace,
Believing where we can not prove,
Thou seemest human and divine,
The highest and holiest mankind thine.

The Immortal Self, *Atman*, knowing everything else is not known by any of these things, but knows Himself in his own right as Independent Subject and Witness. If it could be known, it would become an object of thought and be limited. In the act of seeing every other thing the vision itself is felt in a way and Intellect is judged in discussing Truths through Reasoning. Although Reason is quite powerless in

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proving or refuting *Atman's* existence, but it understands the meaning of every assertion and denial in the effulgent light of Self, *Atam Prakash.* Intuition unveils real facts by the removal of darkness of ignorance, doubt and superstition and evokes faith in his own Divinity. Absolute Reality, *Nischal Brahm* is prompting and manifesting in the heart of every creature according to his stage of evolution, till insentient nature evolves human mind transpiring Divinity as Insight and rouses dormant impressions into creative energy of *Kundalini* by '*Soham*' fanning cosmic fire for atomic disintegration then Insight opens the secret door of *Sushumna* at the point of Inertia between *Swadhishthan* and *Muladhar* through which *Kundalini Shakti* climbs up to *Sahasrdal Kanwal* along *Udana Prana* for conversion into Executive Will power at the disposal of awakened Self at *Ajne.* Intuition identifies itself with Divinity on denying body consciousness asserted by Intellect. Thus highest Justice and overflowing Mercy combine to grace the limited *Jiva*-consciousness in fulfilment of the pledge, 'knock and it will be opened unto you,' by throwing open the secret door of *Sushumna* to reveal the kingdom of heaven within, in super-conscious state of Absolute Reality, *Nischal Brahm* beyond the province of changeful nature *Chanchal Brahm.*

आनन्द के सिन्ध में आन बसे. तनकउ न रह्यो तनको तपनो
जब आप में आप समाय गयो, तब आप में आप लह्यो अपनो
जब आप में आप लह्यो अपनो, तब अपनो ही जाप रह्यो जपनो
जाके ज्ञान को भान प्रकाश भयो जग जीवन को समझे सपनो !!

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1. *Muladhar* = Pelvic plexus, Anus
2. *Swadhishthan* = Hypogastric, Genital
3. *Manipurak* = Epigastric, Navel
4. *Anahat* = Cardiac, Heart
5. *Vishudha* = Carotid, Throat
6. *Ajne* = Medula, Forehead
7. *Sahasrdal Kanwal* = Posterior Cerebrum, upper end of Vertebra.
8. *Satyam* = Cresent, *Sat-Loka*, cortex.

The soul is like an Atom of light, having consciousness and *Prana* (five-fold) as its inseparable incidence, *Upadhi*. This Atom in deep sleep state vibrates, as it were within and without and alternately contracts to a mathematical point and expands, till, it is as big as the entire Solar System, nay Universal consciousness of *Ishwara*, God Himself. But in the wakeful state, it is functioning in the three bodies of man (physical, mental, and intellectual) which are material embodiment of *Sat*, *Chit*, *Anand*.

To the *Nadis* (nerves) the body is the support or vehicle; to *Prana* the *nadis* are the support; to *Jiva*, *Prana* is the dwelling place; to *Hansa*, *Jiva* is the support; to *Shakti*, *Hansa* and creatures (moving and immoving) are the support. *Jiva Atman* in wakeful state is in the centre between eye-brows, *Ajne*, but, it has to realize its oneness with the whole Universe. All the numerous experiences acquired in many births of Soul's long pligrim-

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age are absorbed in causal and creative state of *Kundalini Shakti* at *Muladhar* centre.
When *Jiva* manifests in physical body at *Swadhishthan* on rebirth, it unfolds *Kundalini Shakti* through *Sushumna* and illumines *Sahasrdal* centre and consciousness descends to *Ajne*, in waking state and retires, when tired by work, for rest, lingering in the dream-land of *Vishudha* in throat, and passes down and enters the cavity of heart (*Hirdaye akash*) *Anhat*, in separate-consciousness on *Sauj-Sej* with *Nischal Brahm*, in the absence of dreams, then to *Manipurak*, navel for involuntary function of digestion and assimilation and lower down to *Swadhishthan* for recuperation from the store-house of *Prana Shakti* of *Kundalini*. *Shiva* and *Shakti* stand for cosmic and individual *Prana*, (*Vayu*) Potential and kinetic energy, and *Hansa* for crossing *Baitarni i. e. Bhava Sagar* between *Muladhar* and *Swadhishthan* centres.

MULADHAR—primal-support, has sacral plexus as its counterpart and supports Vertebral column holding within it *Chid-akash*, wireless-passage of *Sushumna*. It represents creative energy of Universe and that of individual. It fans and illumines the fire of cosmic energy *Shiva* and *Shakti* by *Prana Vayu* emanating from there. It has the origin of *Nada* (sound) and *Bindu* (point) and the manifestation and classification of Male and Female sexes. *Mana* (mind), *Jiva*, (*Hansa*) comes into being, as well as *Prana* (*Vayu*) arise from Potential energy in *Muladhar*, but their seat is in *Swadhishthan* as *Shakti*,

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Kinetic energy, being displaced by Primal desire for Self-expression. *Jiva* comes out of it with *Han* हं and gets in with *Sa* स *i. e. Hansa.* Insight rides *Hansa* to reach creative state of *Kundalini Shakti* and to perceive its identity with Universal Self and utters '*So-ham*', *Ajapa*, *Gayitri*, *Ham* = I am, *So* = that, 'I am That'. *Hansa* occupies an intermediate state between *Jiva* and *Shakti*, similarly *Swadhishthan* is intermediate between *Manipurak* and *Muladhar* comprising *Prana-Maye-Kosh.*

SWADHISHTHAN centre is the seat of Self and the source of *Prana* to substantiate Respiration which is rather substituted, for a time, by rousing *Prana Shakti*, to sustain life, in case of drowning and life recovers, if rescued in time. *Jiva* consciousness slides down in sub-conscious state of deep sleep brought about by snake-bite to the 'seat of Self,' *Swadhishthan* till it escapes along *Ida nadi*, through left nostril, with a discharge of blood. Rousing of this centre by Executive will-power of *Mantra-Shakti* may bring him back to life again. A latent quality of Oxygen (*Prana*) is generated in *Swadhishthan* to be conserved into life-energy through spleen and liver, to have the equilibrium of health maintained in mind and body. It is the repository of dormant impressions of *Kundalini Shakti* for self-expression through numerous rounds of birth.

MANI (*jewel*) + *PURAK* (termination of breath) and that of *Chitt virtis* and the annihilation of desires is obtained by their conserva-

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tion in sacrificial fire of *Samana* kindled by Insight on the collision of *Prana* and *Apana Vayu* at this jewel of *Kundalini* and lotus of navel, *Manipurak*. It is the Sound-generator, for vocal purpose and of *Anhad Shabd* for Meditation and hearth of *Jathra-agni* to sustain life.

ANAHAT. The lope-dup beats of heart are in tune with *Dhun-Atmic*, Eternal sound of *Om*, *Ra-ma*, bisyllable, *Ajapa-Jap*, for the concentration and purification of thoughts in the recess of heart, to realize *Nirgun—Nishchal Brahm* in *Sahaj-Samadhi* of waking state. *Sanjyam* concentration at heart purifies thought impurities for the realization of *Atman*, Real Self. *Anahat* is the predominant and preliminary centre of Devotional meditation and for suppression of *Ahankar*.

अजपा जाप तु जपरे भाई, छुट जाये दरपन को काई।
आँख न मूँदूँ, कान न रोदूँ काया कष्ट न धारूँ
खुले नैन हंसे हंस देखूँ सुन्दर रूप निहारूँ
संतो सहज समाध भली

दिल का हुजरा साफ कर जानाँ के आने के लिये
ध्यान गैरों का उठा उस को बिठाने के लिये
काबये दिल की महराब में सुन गौर से
आ रही धुर से सदा तेरे बुलाने के लिये

VISHUDHA centre is at throat near Thyroid glands which contain Iodine to neutralize poison and promote enterprising activities and tone the system. *Shivaji* and *Miran Bai* drank off poison and neutralized it at *Vishudha*. Transplantation of Thyroid glands rejuvinates

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system. It is also vocal centre and dream-land.

AJNE between eyebrows is the abode of *Jiva's* atom of effulgence in waking state and it passes down to heart in meditation and in sleep. *Ajne* and *Anahat* centres are linked together by a silvery line of *Udana Prana* for the passage of Insight. *Ajne* developes reasoning faculty and thinking power for spiritual attainment, but aggravates Selfishness by separate-consciousness, while *Anahat* improves faith, promotes unselfishness by eliminating *Ahankar* and strengthens love of God for Self-Realization.

Now, the question arises, shall the aspirant begin with Navel then reach Heart by rising to Head or shall he begin with Heart and descend to Head and Navel.

At Navel the desires are consumed in the fire of *Prana Shakti* for Purification, which evokes *Siddhis* and *Riddhis* by rousing the Serpent of *Kundalini Shakti* at *Swadhishthan* on the playing of *Anhad* at heart like White Magicians. A man who has developed the powers of *Kundalini*, may not have subdued *Ahankar* and may be ignorant of Self (Atman) like Rawana. When the fumes of Anger and Lust are raging furiously, it is difficult for the *Atman* to prevail, till, they subside. If instead of starting with Navel, he begins with Head the result will be still more disastrous, like that of Western scientists.

In the present age when man is very clever and selfish, should *Yoga* place him in

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possession of still higher intellectual powers, then, he will be still more powerful engine for doing mischief to the whole world as Politicians and Air-Bombers. Therefore, Aryans wanted their descendants to first purify their hearts of Selfishness. As *Atman* in the heart can be realized only when *Ahankar* (ego) is subdued, then knowledge and power vested in him will be used not for himself but for others. Now a-days, the reasoning faculty of the Aryan race is in predominance, therefore, it is safer and proper procedure to begin with Heart. The concentration of thoughts on any one centre constitutes contemplation by vivification of *Nada* and *Bindu* and the merging of *Dharna*, *Dhyana*, and *Samadhi* in *Sanjyam* to evoke hidden qualities of that centre.

The Cosmic *Prana* has emanated from *Chanchal Brahm*, manifesting in various stages of Will and *Prana*—the two-fold *Prajjya* प्रज्ञा as Voluntary functions under the guidance of Will and Involuntary functions sustaining life-energy through respiration. *Nishchal Brahm* animates all these various stages as they come in contact with it severally and jointly. Intellect is the illumination of *Vijjyan Virti* of *Chanchal Jiva* at. *Ajne* on the Confluence of *Ida*, *Pingla* and *Sushumna* at *Tirkuti*. Insight—the Key of Self-realization, is the ray of Self-effulgent *Prajjyan Brahm* on *Prajjyan Virti* in the recess of heart, which later on developes into light of Intuition. The rousing of *Prana Shakti* of *Chanchal Jiva* on the consecration of

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egoistic-consciousness at the feet of *Nishchal Brahm* at the point of Inertia—Confluence of *Ida*, *Pingla* and *Saraswati Nadi*, between *Muladhar* and *Swadhishthan* marks the awakening of *Kundalini Shakti* for the service of humanity.

Intuition and Intellect represent two opposite directions of work of consciousness, one working within and the other working without. Intuition or spiritual faculty improves through recognition of Oneness of *Atman* within and Intellect improves by uuderstanding the mutual relationship of many objects without. Intuition, *Prajjyan Virti*, arrives at conclusions without argumentation, as Instinct and is disinterested, self-conscious, capable of reflecting upon its object and enlarging it indefinitely. Intuition is developed through Unselfishness and Intellect through its opposite, Selfishness. Yet, both have to be developed by the aspirant (*Jiggyasu*) without detriment to each other. In the spiritual direction *Atman* contains within itself all the variegated objects of the universe ; while in the Intellectual course, a few objects are taken up by the mind for comparison in order to discover their relationship. Hence, Master's primary duty is to land the disciple consciously in the *Atman* within. When the disciple realises That, then this realization enables him to perceive the relationship between more objects than are perceived in the external world. Thus, the higher course enables the Intellect, not to become tired, as it does now, in the external world of objects. Having ascertained, by the

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higher means, the special intellectual bent of disciple, he asks him to work in that field and interferes with him no more except to warn him at critical times. When such a hint is given by the Master, it should be obeyed. Thus are disciples trained spiritually and intellectually. They are trained as perfectly independent men, not as mere automatic machine.

गुरू गोविंद दोनों खड़े किसके लागों पाउँ।
बलहारी गुर आपने जिन गोबिंद दिये बताये॥

Differentiation of consciousness. When the soul identifies itself with body and is unable to distinguish itself from it, though he believes in a soul, it is known as Body-consciousness देह बुद्धि.

2. When the soul distinguishes itself from body and finds itself moving from centre to centre in the body, like a point—the tail end of the thread of candy, it is termed Jiva-consciousness जीव बुद्धि.

3. When this Atomic-Unit evokes any centre in identification with the corresponding strata of the Cosmos, it invokes Cosmic consciousness आदि भौतिक बुद्धि by fundamental union of mind with Cosmos for ultimate control of Nature.

4. When this Atomic-Unit finds itself One with *Par-Brahm* permanently above the Universe, this is the realisation of God-consciousness. आत्मिक बुद्धि with consequent adjustment of circumstances before His adamantine Will.

Soul as consciousness descends in physical body from eye-brows (*Ajne*) to throat (*Vishudha*) and then to Heart (*Anahat*) and lower centres

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and with regard to subtle and causal bodies, there is ascent from navel to brain and thence to heart, and genital, in the form of a triangle. In heart, both spirit and matter meet. The spirit descends to pervade the lower organs with its presence and the subtle matter (bodies) ascent to evolve higher qualities and perceive That Blissful consciousness in the recess of heart. In soul's pilgrimage, the *Karan Sharir*, causal body is not left below separately, (as in the case of subtle, and gross body), but is transmuted into the substance of the soul. The soul has to cross *Bhava-sagar* or gulf of *Baitarni* in passing from one sub-plane to a higher one, especially between *Swadhishthan* and *Muladhar* centres. If the soul gets the power of crossing over it by swimming or flying to the other side consciously, the passage becomes straight one.

When the soul is able through meditation to straighten these centres, there is a regular path made by Insight to pass from first centre near anus to the seventh in the brain. On the rousing of *Prana Shakti*, soul ascends from the point of Inertia, in the thoughtlessness of *Sukhpata* along *Ida* and *Pingla* or through the vacuum of Vertebra, *Sushumna*, on *Udana Prana* to its unknown source, whence it (soul) started from *Brahm-Randhar* on its pilgrimage of life, in the body and this return journey is called Re (return)—ligion (source).

Nada along *Nadis* of navel take Atomic consciousness upwards to head and that of heart take it upwards or downwards. One hundred and one *nadis*, nerves, are running from heart, one of them, *Hita* हिता is *Udana Prana's* course

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and it penetrates the crown of head and secures Immortality, Absolute Bliss. The Moon moves in the left side of the body along *Ida* and the Sun in the right-side along *Pingla* course. The Moon is *Tamas* and cold and represents water, while Sun is *Rajas* and heat and represents fire. *Sushumna* is *Sattav* and balancing the both. *Sushumna* is the sustainer of body and universe and the path of Salvation through the vacuum of Vertebra. Though *Prana* generates in *Muladhar* but manifests in *Swadhishthan* and moves up either through right or left side of the body according to Temperament and flows along breath through either nostril indicating changes of its course and balancing the flow of *Prana* as *Sushumna* at both extremities *Ajne* and *Swadhishthan* of the necklace-like circular course of *Ida* and *Pingla*, invoking feminine and masculine propensities respectively.

The *Prana Shakti* (life-energy) emanating from *Swadhishthan* as *Prana Vayu* sustains life by enervating spleen, liver and supports respiration in lungs and as pumping force in heart circulates blood throughout arteries, veins and capillary system of the body. The transfer of *Prana* coursing in *Ida* and *Pingla nadis* is effected by laying stress upon their opposite-side of the body to control hot and cold currents of Temperament for restoring equilibrium of health. The simultaneous flow of breath through both nostrils (*Sushumna*) denotes harmony of health and peace of mind for meditation, (through Insight or when

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consciousness is drawn inside) in the recess of head, heart and the point of Inertia, evolving Super-consciousness spontaneously. Thus *Sushumna* opens three centres of *Gyan*, *Bhakti* and *Shakti* and lastly awakened *Kundalini Shakti* climbs up from the point of Inertia through the vacuum of Vertebra to *Sahasrdal* which transmits it to the Crescent of spiritual knowledge for conversion into Executive Will-power of *Kundalini Shakti* at *Ajne* under the guidance of Awakened-self to carry out the plans of Nature according to the needs of time and place. . . . .

Nada, *Shabad Brahm*, is a serpentine sound wave extending from *Muladhar* to *Satyam*, *Brahm Randhar* (cortex) and *Bindu*, point of concentration, Metaphysical centre and seed. *Nada* is Negative, Male, and *Bindu* is Positive, Female. When the two join, the vibrations of sound manifest, otherwise sound is latent. *Nada* and *Bindu* join to evolve specific properties and powers of each centre by the practice of *Dharna*, *Dhyana* merging into *Samadhi* of *Sanjyam*. Physical body is formed by the union of Spermatozoon (male) and Ovum (female) vital fluids. The former is like a serpent and chalaza, the latter is like a seed, and their combination brings forth off-springs. *Nada* is a sound impulse which is serpentine vibration that acts on *Bindu* or Seed. Thence only is the manifestation of Form. *Nada* and *Bindu* combine to stimulate thought forms in the repository of *Kundalini Shakti* at *Swadhishthan*

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centre and distinguish *Prana Shakti* into distinct male and female propensities which gather round *Muladhar* and *Swadhishthan* centres in separate bodies. There is *Nada* in *Muladhar* in a latent condition, which becomes augmented only when its female companion *Bindu* in *Swadhishthan* unites with it at the point of Inertia as in the symbol of *Shiva-ling* worship, where *Muladhar* and *Swadhishthan* representing *Mahadev* and *Parbati*, Male and Female can be mentally united in one's own person at the point of Inertia to overcome sex instinct (cupidity) and rouse Cosmic-fire of *Prana-Shakti* to sustain present life or to evolve new energy with the manifestation of (*Udana Prana*) life in the event of conception at the point of Inertia. In the state of Agony or *Samadhi*, Jiva-consciousness at *Swadhishthan* rides upon *Udana Prana* under the guidance of Insight in forgetfulness of Self to cross unfathomable gulf or river of *Baitarni* and *Bhav-Sagar* situated between *Swadhishthan* and *Muladhar* to reach *Muladhar*, the seat of Universal Self for proceeding along *Pingla nadi* to *Brahm-Loka* through *Brahmrandhar* for Self-realization. Then awakened *Shakti* completes its circle to attain freedom from rebirth as the creative energy of *Kundalini Shakti* by climbing up to *Sahasrdal Kanwal* along *Sushumna*, as the awakened *Kundalini Shakti* at the disposal of *Chanchal Brahm* for the enjoyment of witnessing *Nishchal* Reality.

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KUNDALINI SHAKTI

This extraordinary power is located in the province of *Prana-maye-Kosha* and its region extends over three centres, *Manipurak*, *Swadhishthan* and *Muladhar*. It has coiled up like spring with three and half coils which correspond to three and a half syllable of A. U. M. and its reverberation is the Chaos. It springs up in *Muladhar* as serpent of *Kundalini*, but its seat is in *Swadhishthan* holding its tail in its mouth at the point of Inertia the confluence of *Ida* (Moon), *Pingla* (Sun) and *Saraswati nadi* (Insight) in deep sleep state of *Sukhpat* as Potential energy. In the forthcoming stage of dreams, *Jiva* consciousness leaks out of it and expresses as Kinetic energy in sub-conscious state with the creation of physical body for the manifestation of life-energy in the field of action at *Manipurak*. Later, on the attainment of puberty, the point of Inertia is sealed up, cutting off *Saraswati nadi* by separate consciousness (*Ahankar*) of the serpent of *Kundalini*, who raises his head to *Manipurak* and rests his tail at *Muladhar*. It swallows up fine impressions recoiling from head and heart to be deposited within the folds of its coils, where they lie in dormant and latent state in the repository of *Kundalini Shakti* and discharges excretions of creative impressions of *Kundalini Shakti* being roused by smouldering heavenly (cosmic) fire at *Muladhar*,. But *Jiva* owing to the Oscillatious of Kinetic energy

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unconsciously jumps over the point of Inertia between *Swadhishthan* and *Muladhar*, failing to open it and enter *Sushumna*, even then, a little energy imbibed with some of those impressions is carried away by *Udana Prana* along *Ida* or *Pingla* to *Ajne* for expression as Voluntary functions of wakefulness at the disposal of Local self, Ego for the fulfilment of *Prarabdh*.

When *Sanjyam* has been practised along *Nada* and *Bindu* at heart and head, for a considerable length of time to develop *Bhakti* and *Gyan* with the suppression of *Ahankar* and both centres have been joined by *Udana Prana* through the medium of Insight. Next it kindles fire for *Narmedh-yagya* by colliding *Prana* and *Apana* at *Manipurak*, detecting the presence of *Udana Prana* to sacrifice thoughts of anger, lust, greed, attachment and pride to be purified in the fire of *Prana Shakti* into peace, celibacy, contentment, love and humility by pronouncing '*Swaha*' through *Soham Jap* at Navel. By this time, Insight acquires power to ride-over *Udana Prana* to reach *Swadhishthan*, 'seat of Self', and there awaken dormant and latent impressions and evolve creative state in combination with creative cuin-cosmic energy from *Muladhar*, as awakened *Kundalini*, ready for regeneration or ascendence. Then Insight proceeds Northward or Upward along *Pingla nadi* and slowly moves up *Kundalini Shakti* along every intermediary centre acquiring *Siddhis* for self-aggrandizement, at the cost of Self-Realization. Other

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course for Insight is to try to unite *Muladhar* and *Swadhishthan* at the point of Inertia an open the lock-up of *Sushumna* leading. *Kundalini Shakti* to climb up instantaneously along *Udana Prana* to *Sahasrdal* value for arriving at *Ajne*, being transmuted into Executive Will-power through Cresent-Reflector, to work along *Udana Prana* at the disposal of Real-Self.

Swadhishthan and *Muladhar* centres below Navel comprise the region of passions. What ever sentiments of secrecy and impurity the world may attach to them, they have hoarded innumerable wealth of latent impressions of the previous generations and rounds of birth for manifestation at the disposal of Higher-self. They are counterpart on a smaller scale of the universal creative power they have in sex-instinct within their fold with which they have created the whole universe of living creatures and vegetable kingdom. Only when one gradually weakens the smaller power within himself, can the greater power arise in him. That great power is called *Kundalini Shakti* which cannot be awakened unless and until sex-instinct is overcome. Cupid in the beginning seems Nectar, but eventually it proves to be poison. Reverse is the case with *Kundalini*. Intellectual and mental powers have failed to overcome sex-instinct. *Hat Yoga* practices of *Mul*, *Udyana* and *Jalandhar Bandas*, and *Pranayam* subdue it for a while. Strong vows of celibacy have often succumbed to the arrows of Lord love. *Bhakti* connoting feminine propensities can with-

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stand for a while the onslaught of cupid, flashing arrows of lightening through the eyes of fair-sex. *Sakhi-Bhav* super-imposing the characteristics of feminine gender on one's own person may prevail over the pangs of passion, as it is impossible for a woman to fall in love or be attracted by a woman, but it would effeminate him. Similar electricity repels and dissimilar attracts. There is a secondary course open to a self-respecting man and one treading the path of spirituality, to look upon all women but one as his mother and sister. Generally, the natural instinct prevails over weak minds but *Satan* is abused for nothing.

सत्य वचन आधीनता पर तिरिया मात समान ।
याहू से हर ना मिलें तो तुलसी झूठ जबान ॥
क्या हँसी आती है मुझको हज़रते इंसान पर
फेल बद तो खुद करे लानत धरे शैतान पर
तू हज़रते इनसान है लाज़िम तुझे अरफान है
हरगिज़ न तू हैवान सा दीवाना हो दीवाना हो
दर्दलें दिलदें बुतों को इससे क्या हासिल हमें
दिल उसी को क्यों न दें जिसने दिया है दिल हमें

सियाराम मय सब जग जानी ! करों प्रणाम जोर जुग पाणी !!
ताते तोहि नहीं कछु भेदा ! वारि बीच इव गावें वेदा !!
उमा जे राम चरण रत विगत काम मद क्रोध !
निज प्रभुमय देखहिं जगत का सन करें विरोध !!
ज्ञानहिं भक्तिहिं नहिं कछु भेदा ! उभय हरहिं भव सम्भव खेदा !!
ज्ञान विराग योग विज्ञाना ! ये सब पुरुष सुनहू हरियाना !!
पुरुष प्रताप प्रबल सब भाँती ! अबला अबल सहज जड़ जाती !!

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दोहा—पुरुष त्यागि सक नारिहि, जो विरक्त मति धीर !
नतु कामी विषय वश, विमुख जो पद रघुवीर !!

सोरठा–सोउ मुनि ज्ञान निधान मृगनयनी बिधु मुख निरखि !
विकल होहिं हरियान, नारि विष्णु माया प्रगट !!

इहाँ न पक्षपात कछु राखों ! वेद पुराण·संत-मत भाखों !!
मोहे न नारि नारि के रूपा ! पन्नगारि यह नीति अनूपा !!
माया भक्ति सुनहु प्रभु दोऊ ! नारि वर्ग जानहिं सब कोऊ !!
पुनि रघुबीरहि भक्ति प्यारी ! माया खल नर्तकी बिचारी !!
भक्ति सानुकूल रघुराया ! ताते तेहि डरपइ अति माया !!
रामभक्ति निरुपम निरुपाधी ! बसै जासु उर सदा अबाधी !!
तेहि विलोक माया सकुचाई ! करि न सकै कुछ निज प्रभुताई !!

दोहा—यह रहस्य रघुनाथ कर, बेगि न जानै कोइ !
जाने ते रघुपति कृपा, सपनेहु मोह न होइ !!

इश्वर अंश जीव अविनाशी ! चेतन अमल सहज सुखरासी !!
सो मायावश भयउ गुसाईं ! बँधउ कीर मर्कट कीनाई !!
जड़ चेतनहिं ग्रथि परिगई ! यद्यपि मृषा छुटत कठिनाई !!
तबते जीव भयउ संसारी ! छुटे न ग्रन्थि न होइ सुखारी !!
श्रुति पुराण बहु कहेऊ उपाई ! छूटन अधिक अधिक अरुझाई !!
ज्ञान को पंथ कृपाण की धारा ! परत खगेश होई नहिं बारा !!

दोहा—सेवक सेव्य भाव बिनु भव न तरें उरगारि !
भजहु राम पद पंकज अस सिद्धान्त विचार !!
जो चेतन कहँ जड़ करै जड़हि करै चैतन्य !
अस सभर्थ रघुनाथ कहि भजहि जीव ते धन्य !!

चिंतामणि यदपि प्रगट तनमाहीं ! राम कृपा बिन नहिं कोउ लहहीं
सुगम उपाय जासे नहिं बढ़कर ! नर हत भाग्य देहिं झट ठोकर

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विरति चर्म असि ज्ञान पद, काम क्रोध रिपु मारि !
जय पाइय सोई हरि हर महादेव देखो लोग विचार !!
सुरत शब्द इक अंग कर देखो विमल बहार !
मध्य सुषमना के तिल बसे तिल में जोत अपार !!

Having tried various methods to overcome sex-instinct I have been led from within by slow degrees, to one more simple method which ultimately proved to be scientific and natural. It has been corroborated by the testimony of a few chosen instances from the History of world. Adepts of human nature have either failed to discover full possibilities of *Muladhar* and *Swadhishthan* centres or observed secrecy about the properties of these private parts. The observance of modesty and decency resulted in obscurity of their scientific knowledge. It may be that law-givers have stumbled upon this Truth and arrived at the law of inheritance by male without knowing the secret course of nature working in both sexes or the principles for the transmission of racial propensities embodied in the constitution of generative organs. But, I find that at least our ancient Rishis were conversant with it, who have formulated it in the worship of *Shimbhu-lingam* worshipped in every home throughout the length and breadth of *Bharat-Varsha*, from time immemorial, but its significance, being preserved under the veil of secrecy has resulted in obscurity, to be enlightened in the light of present day sciences by the Will of God.

In every society, those people, who wielded power and held the reins of government formed

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themselves into inner circle behind the Senate or church, possessed the secret of this mysterious power consciously or unconsciously and kept it as their secret of power, like that of Masonic Lodge, disclosing often to the undeserving persons who profit by it according to their inner development and no farther. Mere intellectual knowledge without systematic practice will be ineffectual. But its acquaintance like that of *Vedas* and every other science is the birth-right of every human being and it may be sin to deprive any one of it and at the cost of general reformation which is aimed at by every advanced society for the advancement of humanity ; though ultimately controlled by All-disposing Providence in the cycle of Time. We are but a speck in Eternity and have every right to shine by our instrinsic worth, without any hindrance from the laws of society in any time.

In all individual beings either of these two centres of *Prana Shakti*, *i. e. Muladhar* or *Swadhishthan*, is more developed than the other and classifies them into two sexes, Male and Female. In every body both centres are cut off from each other by an unfathomable gulf, *Bhav-Sagar* or *Baitarni* between *Ishwara* and *Jiva* or Potential and kinetic energy. *Muladhar* stands for Universal, Creative, Male, Negative electricity and *Shiva*, while *Swadhishthan*, stands for Individual, Productive, Female, Positive electricity and *Parbati*. They are the two aspects of North and South poles of one and the

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same *Prana Shakti* (Electro-magnate energy) and hence they have natural affinity to become one by their reunion. Just as *Antah-Karan* has two aspects of head and heart and their combination is necessary in the one or different persons before any voluntary function is executed by the body, so the attraction and union of *Muladhar* and *Swadhishthan* centre is but natural and indispensible in the involuntary field of creation, nay they are totally dependent upon each other and there is no help for it, but to obey the nature. Love being blind, the counsels of head avail to some extent, but they afford no shelter when the tempest of *Prana Shakti* of cupid is raging furiously. The blind head and crippled heart have to yield before cravings of lust in helplessness at the cost of Self-respect or find shelter under the protection afforded by the Nuptial laws of society. Love of opposite-sex evolves certain those very qualities, by their admiration, in the corresponding centre of his own person which can pacify lust by the mental union of its counter-part, but carnal craving of body-consciousness is appeased only by the physical union of their counter-part in the other sex. The tongue and generative organs are allied to each other by their relative and reciprocal effect and deliciousness in the tongue corresponds to the enjoyment of lust, so the control of one denotes the control of the other. Both organs discharge double functions. The tongue serves the purpose of bringing together the thoughts of one to the heart of other, through speech for

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unity of head and heart in the field of action. The Urethra abridges the gulf of separation between *Muladhar* and *Swadhishthan* centres of opposite sexes for regeneration of life in the field of creation.

Muladhar and *Swadhishthan* centres can be made to unite in one's own person in soul-consciousness by the silvery-link of *Udana Prana* and silken-tie of *Nada* and *Bindu* of *Prana Shakti ;* then cupid will be appeased to overcome sex-instinct and the Battery of lust becomes short on joining the opposite poles, producing great heat of action and light of knowledge and gradually awakens *Kundalini* by joining the two aspect of cosmic energy, Potential and kinetic, *Shiva* and *Shakti*, abridging the gulf of *Bhav* भव: manifestation, with the chain of '*Soham*', by the merger of individual self at the point of Inertia, or by flying accross *Baitarni* river—*Bhav-Sagar* on Aero-plane, (*Hans Bahan*) of '*Soham*' *Jap* whose repitition like its revolving-Fan. serves the purpose of screw by propelling the plane forward and pushing behind the air of *Chanchal Brahm* with the powerful Engine of *Kundalini Shakti* producing roaring sound of *Ardha-matra* of *Om* The passing blast of '*So-ham*' lifts the wings of thoughts and feelings on the waves of *Gyan* and *Bhakti*, and gives direction to the head, for its destination of Self-realization *Atam-Gyan*, and also for ascending and descending, by pushing, in the opposite direction, the planks of *Swastika* tail-rudder at *Muladhar*. *Jiva-*

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consciousness sitting in *Hans Bahan*, Aero-plane flies from *Ajne* down the road of *Ida* and *Pingla* to *Swadhishthan*, thence to *Muladhar* along silvery, line of Insight booming '*Soham*,' I am that, through respiration and returns Northward touching every intermediatory centre in its journey up and down for a considerable time to reconnoitre the right situation of secret-door of *Sushumna* at the point of Inertia, in unfathemable gulf of *Bhav-Sagar* or *Baitarni* situated between *Muladhar* and *Swadhishthan* which is to be crossed by everyone, in the state of agony, when *Prana* collapse at Navel and proceed to the seat of self at *Swadhishthan* for departure on its journey of life after death. The *Jiva* wishing to terminate transmigration of *Prana Shakti*, should cross this *Baitarni* to reach *Muladhar*, the seat of Universal self and energy to take its course along *Pingla*, solar course for Salvation. If he has been crossing this gulf, on *Hansa Bahan* of '*Soham*,' during his life time, he will do it easily by launching his life-boat of *Udana Prana* in *Bhav Sagar* to lay anchor at the point of Inertia for opening the secret-door of *Sushumna* on sub-siding the viberations of *Prana Shakti* by the union of *Muladhar* and *Swadhishthan* for its annihilation or salvation in *Nischal chid-akash*. But if he has not crossed *Baitarni* before-hand he will require timely aid of some one, at least, of his spiritual-guide who has himself realized it, to rescue him at this critical and last moment in his earthly life. This dificiency is

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deemed to be surmounted by holding the tail of cow to cross *Baitarni* ; in the state of agony, which is given away to one who is expected to discharge this responsibility. Failing this, the *Jiva*-consciousness has to proceed from *Swadhishthan* along *Ida nadi* on the Vehicle of *Udana Prana* with his bag and baggage of *Kundalini's Prarabdh* to another body ready-made in the womb of mother or higher rigions of *Pittras*, *Moonloka*. Even, *Bhishm-Pita-mah*. who had control over death, had to wait till his *Prana* crossing *Bhava Sagar*,—*Baitarni* proceeds on *Uttrayan* road of Northern solstice along *Pingla nadi*, solar course for freedom from rebirth. But, *Sri Krishna*, in his early life has subdued the *Hydra*-headed serpent of *Kaliya* (*Kundalini*) at the point of Inertia in the *Yamna* of thoughtlessness by playing *Anhad Shabad* on the flute of *Prana* along *Saraswati nadi* which threw open the secret passage of *Suhsumna* through which *Kundalini Shakti* on the expiration of Kaliya was instantaneously transported to *Sahasrdal* (*Sudarshan*) *chakra* for conservation into Executive Will-power at the disposal of All-pervading *Nishchal Brahm* his Real Self who is Independent Witness and Spectator of Changeful nature, *Chanchal Lila* at every stage of life of self expression in this amphi-theatre of Universe for the enjoyment of Parmanand Absloute Bliss.

Dictated by Him who has no Name but Fame.

بنام انکه اونام نداود به هرنام که خواهي سر بوارد

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From the Glaciers of *Vedas*, and the pure springs of contemplation of the Sages, this Zig-Zag stream of limpid thoughts through the tongue of Fountain-Pen of Will of God, courses its sweet music of *Gyan*, *Bhakti* and *Shakti* on the mental and intellectual plane of consciousness, floating up and down the life-boats of Millions through tempest and eddies of worldly activities and a few (self-less) sail-less boats propelled by Steam Engine of *Kundalini Shakti* proceed along the current of Time towards the Ocean of Divine-wisdom in the serene sky and calm waters of *Nirvan*, Salvation, Freedom. The Insight getting out of the bodies is surveying the shores of spur-consciousness and gazing at the horizon of *Nirgun Brahm* Beyond, is lost in the perception of Eternal Truth, that 'There is but one Reality', One without a second, एको ब्रह्म द्वित्यानास्ति

I am the Monarch of all I survey,
My right there is none to dispute.

درسخن پنهاں شدم چوں بوے گل ورسرگ گل
هر که ویدن میل دارد در سخن بنید مرا
برعکس رسم این جهاں در پرده میبا شم عیاں
چندان که بے پرده شوم از پرده اخفام ستم
از درون شو آشنا و از بیرون بیگانه وش
کین چنین زیبا روش کم میود اندر جهاں
روز محشر هر کسے درد ست گیر و تاهد
من نیر حاضر میشوم تصویر جانان دربغل
سزد انکه دم زنم من نر کمال کبریائي

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که سوائے حق نہ بنیم بہ وجود فی قبائي
همہ این صفات و ذاتم که یا عالم شهود است
بخدا که اوست پیدا بہ لباس ماسوائي
همہ تہمت است بر من که تو گویمے منم من
نہ من منست این من زخداست خود نمائي
همہ دلبری و نازاست که بصورت نیاز راست
چون تباز شان خاص است زمشعون دلیریائی
از دهم خود تاکه حزیں بر خود مبیں درخودبین
خود از خودي بخود گزیں برخود مبیں درخودبیں
با خود بهاي خود خونی - بیخود خداي خود خدي
جزحق همہ فاني بود - برخود مبیں درخودبیں
گار خان خانانی بود درتخت سلطانی بود
خرد ماندہ پامال خود - بر خودمبیں درخودبیں
ازفهم خود حیران توي با جسم خود از جان توي
بے جان و تن جانان‌توی-بر خود مبیں درخودبیں
از خود اگر یکسو شوی بے خود سراپا اوشوي
از سوے‌خود بے سو شوي - بر خود مبیں درخودبیں
از دیدہ سوی دیدشو باوحدت خود توحید شو
تحقیق بے تقلید شو - بر خود میں درخود بیں

हिप हिप हुर्रे, हिप हिप हुर्रे

अब देवन के घर शादी है लो राम का दर्शन पाया है
पाकोवाँ नाचते आते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
खुश खुर्रम सब मिल गाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
सब मंगल साज बजाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
सब ख्वाहिस मतलब हासिल है—सब खूबों से में वासिल हू
क्यों हमसे भेद छुपाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे

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हर एक का अन्तर अत्म हूँ—मैं सबका आक़ा साहब हूँ
मुझ पाये दुखड़े जाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
सब आँखों में मैं देखूँ हूँ—सब कानों में मैं सुनता हूँ
दिल बर्क़त मुझसे पाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
गह अशवह सीमीं वर का हूँ—गह नारा शैर बबर का हूँ
हम क्या क्या सुआँग बनाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
मैं कृष्ण बना मैं कंस बना मैं राम बना मैं रावण था
हाँ! वेद अब किसमें खाते हैं—हिप हिप··· ···
मैं अन्तर यामी साकिन हूँ हर पुतली नाच नचाता हूँ
हम सूत्र तार हिलाते हैं—हिप हिप··· ···
सब ऋषियों के आईन ये दिल में मैरा नूर दर्खशाँ था
मुझ ही से शायर लाते हैं—हिप हिप··· ···
मैं खालिक मालिक दाता हूँ—चशमक से दहर बनाता हूँ
क्या नक़शे रंग जमाते हैं—हिप हिप··· ···
इक कुन से दुनियाँ पेदा कर—इस मंदिर में खुद रहता हूँ
हम तनहाँ शहर बसाते हैं—हिप हिप··· ···
वह मिसरी हूँ जिसकी बाइस दुनियां की इर्शत शीरीं है
गुल मुझ से रंग सजाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे
मसजूद हूँ क़िबलह कावा हूँ माबूद अजाँ नाक़ूम का हूँ
सब मुझ को कूक बुलाते हैं—हिप हिप··· ···
कुल आलम मेरा साया है—हर आन बदलता आया है
जिल्ल क़ामत गिर्द घुमाते हैं—हिप हिप··· ···
यह जगत हमारी किरनें हैं—फैलीं हर सू मुझ मर्कज़ से
शाँ, बूकलमों दिखलाते हैं—हिप हिप··· ···
मैं हस्ती सब अशिया की हूँ—मैं जान मलायक कुल की हूँ
मुझ बिन बे बूद कहाते हैं—हिप हिप··· ···

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बेजानों में हम सोते हैं—हैवान में चलते फिरते हैं
इनसान में नींद जगाते हैं—हिप हिप··· ···
संसार तजल्ली है मेरी सब अन्दर बाहर मैं हीं हूँ
हम क्या शोले भड़काते हैं—हिप हिप··· ···
जादूगर हूँ जादू हूँ खुद और आप तमाशा बीं मैं हूँ
हम जादू खेल रचाते हैं—हिप हिप··· ···
हूँ मस्त पड़ा मंहमा में अपनी—कुछ भी ग़ैर अज़ राम नहीं
सब कलपित धूम मचाते हैं—हिप हिप हुर्रे, हिप हिप हुर्रे

राम शहँशा

"काम क्या बाक़ी रहा"

पालिया जो था कि पाना काम क्या बाक़ी रहा
जानना था सोई जाना काम क्या बाक़ी रहा
आ गया आना जहाँ पहुँचे वहाँ जाना जहाँ
अब नहीं आना व जाना काम क्या बाक़ी रहा
बन गया बनना बनाने बिन बना जो बन बना
अब नहीं बानीओं बाना काम क्या बाक़ी रहा
जानते आये हैं जिसे जान झगड़ा तै हुआ
उड़ गया बकना बकाना काम क्या बाक़ी रहा
लाख चोरासी के चक्कर से थका खोली कमर
अब रहा आराम पाना काम क्या बाक़ी रहा
स्वपन कि मानिन्द यह सब अन हुआ सा हो रहा
फिर कहाँ करना कराना काम क्या बाक़ी रहा
डाल दो हथयार मेरी राय पुखता अब हुई
लग गया पूरा निशाना काम क्या बाक़ी रहा
होने दो जो हो रहा है कुछ किसी से मत कहो
सन्त हो किसको सताना काम क्या बाक़ी रहा
मोह का अमवार अगनी गयान में भसमी हुआ

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अब नहीं दिल को लगाना काम क्या बाक़ी रहा
आत्मा के ग्यान से हुआ कृतार्थ जन्म है
अब नहीं कुछ और पाना काम क्या बाक़ी रहा
देह के प्रारब्ध से मिलता है सबको सर्व कुछ
फ़िर जगत को क्यों रिझाना काम क्या बाक़ी रहा
घोर निद्रा से जगाया सत गुरु ने वाह वाह
अब नहीं जगना जगाना काम क्या बाक़ी रहा
मान कर मन में मियाँ मौला का मेला है यह सब
फिर बनूँ अब क्या मोलाना काम क्या बाक़ी रहा
जान कर तोहीद की मंशा शुबह सब मिट गया
यों ही गालों का बजाना काम क्या बाक़ी रहा
एक में कसरत व कसरत में भी एक ही एक है
अब नहीं डरना डराना काम क्या बाक़ी रहा
अक़्ल से भी दूर है कहने व सुनने से परे
हो चुका कहना कहाना काम क्या बाक़ी रहा
रमज़ है तोहीद याँ हुकमा कि हिकमत तंग है
हो गया दिल भी दीबाना काम क्या बाक़ी रहा
रह गये उलमा ओ फ़ुज़ला इल्म की तहक़ीक में
भ्रम है पढ़ना पढ़ाना काम क्या बाक़ी रहा
द्वेत और अद्वेत के झगड़े में लड़ना है फ़िज़ूल
अब न दांतों को घिसाना काम क्या बाक़ी रहा
जान कर दुनियाँ को पूरे तौर से ख्वावो ख्याल
अब नहीं तपना तपाना काम क्या बाक़ी रहा
कुछ नहीं मतलब किसी से सो रहा टाँगें पसार
अब कहीं काहे को जाना काम क्या बाक़ी रहा
हो गई दे दे डंका सारी शंका भी फना
अब मिला निर्भये ठिकाना काम क्या बाक़ी रहा

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कल साहिल वालों से रो-रो के डूबने वाले कहते थे।
जो मौज दबा दे तुफाँ को मुरशिद से हासिल होती है॥
जब दिल में नूर दमकता है और स्वाँस भी शामिल होती है।
फिर मुझ अकेले को, उस 'सब से अलहदा' की इकताई होती है॥
ग़ुबारे ग़म दिले हिजरां से हर साति में उठता है।
तेरी रहमत से बनकर अब्र कलवे तिशना पर बरसता है॥
निगाहे शौक जब गुम हो गई खुद आके मंजिल पर।
आलमे मस्ती में नग़माँ मंजिले जानाँ से उठता है॥
नज़र जब हुस्न से घायल किसी के इश्क में गोता खाती है।
वही फिर नाखुदा इश्के मजाज़ी को हक़ीक़ी में बदलता है॥

कह रहा है शोर दरिया और समुन्दर का सकूत।
जिसमें जितना ज़र्फ है उतना ही वह खामोश है॥
मै खुरो मै की कमी बेशी पै नाहक जोश है।
इसको साक़ी जानता है किसको कितना होश है॥
जानता हूँ मैं अनलहक़ की हक़ीकत लेकिन।
बन्दगी तरक करूँ यह मेरा दस्तूर नहीं॥

जागो सज्जन वृन्द हमारे, मोह निशा के सोवन हारे।
सोते सोते जन्म गँवाया, देह गेह में मन भरमाया।
तुमको चेत अभी नहीं आया, सोते मस्त पड़े मतवारे॥
काम क्रोध ने जीव खजाना, सोते में लूटा मनमाना।
तुमने कुछ न अभी तक जाना, छोड़ो नींद उठो अब प्यारे॥
जगते सन्त कोई व्रतधारी, परमार्थ पथ के उजयारे।

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यह जानो तब ही हम जागे, जब मन विषयों से खुद भागे ॥
जग कर संत शरण में जावो, दिल से राम नाम प्रिय गावो !
पूरण शान्ति हृदय में पावो, मिट जायें भय संकट सारे !!

॥ जाग री मेरी कुण्डलिनी जाग री ॥

क्या पड़ी सोवे काम किरोध में, उठ यतन में लाग री ॥
सोवत सोवत उमरें गुजर गईं, तेरी गठरी में इक लाल री ।
जब यह लाल नज़र में आवे, कटत भर्म जंजाल री ॥
अगने परनव खड़ी लखावे हृदय कँवल उज्यार री ।
आवत जावत स्वाँस लखत है, विधुधा सोहम् गाव री ॥
नाभि कँवल में होम रचो है, कामना की आहूत री ।
प्राण अपान मेल कियो है, जठराग्नी प्रचण्ड री ॥
स्वाधिष्ठान पर ठहर जात है, कैसे उतरे भव पार री ।
ईड़ा पिंगला पड़ो भूलना, शुशमना को खोज री ॥
मूलाधार तक पींग बढ़ा कर, स्वाधिष्ठान को लौट री ।
दशमद्वार लखत मध्य में, अन्तर दृष्टी बींध लियो री ॥
सहस्र दल पर सेज पिया की, कुँडलिनी चढ़त अटारी ।
चन्द्र शिषर से अमृत बरसे, शुशमना की राह री ॥
पीकर भोला अगने बैठे, तैंने लखचौरासी योनी धारी ।
मानस तनका लाभ यही है, अपना आपा भसमी कर री ॥
निज स्वरूप का निश्चय करके, निश्चल चंचल भेद खुलोरी ।
खुशी है निश्चल राम है चंचल, आप ही दोनों खेल रचोरी ॥
पहला निरगुन दूजा सरगुन, द्रिष्टा कृता रूप धरो री ।
ब्रह्म असंगा ईश तिरंगा, त्रिगुनात्मिक माया बिखरी ॥
शिव शक्ति मिल संसार रचो है, तू इस भूलभुलेयाँ आन पड़ोरी ।
जीव ब्रह्म का छोड़ झमेला, क्यों न अपने धाम डटे री ॥

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The rousing of the KUNDALINI is the one and only way to attaining Divine Wisdom, super-conscious perception, realisation of the spirit. The rousing may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher. Whenever there was any manifestation of what is ordinarily called supernatural power or wisdom, *there a little current of KUNDALINI must have found its way into the SUSHUMNA.* Only, in the vast majority of such cases, people had ignorantly stumbled on some practice which set free a minute portion of the coiled-up KUNDALINI. All worship, consciously or unconsciously, lead to this end.

SWAMI VIVEKANANDA

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